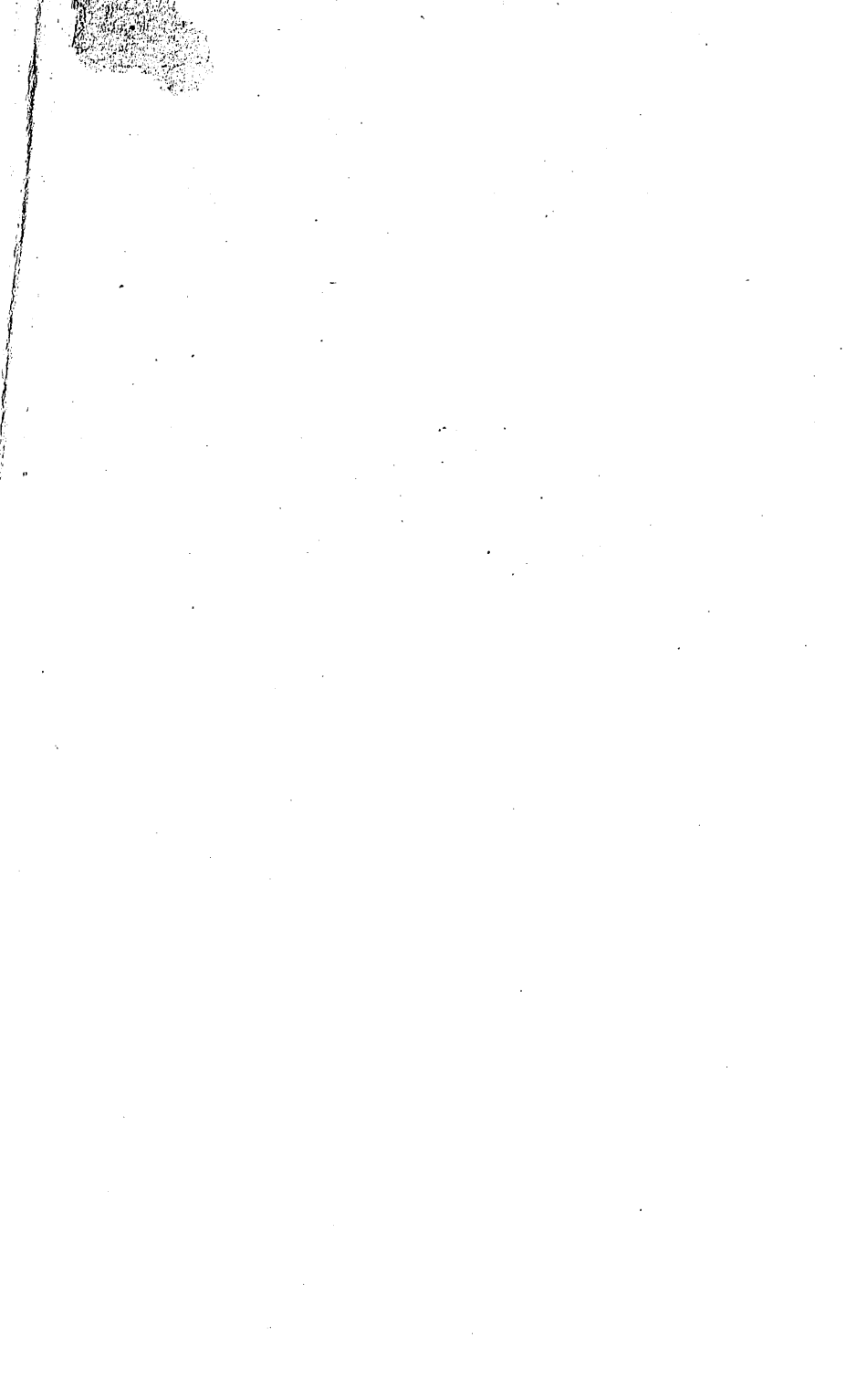


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THE SOLUTION OF THE SYNOPTIC PROBLEM

Sources, Sequence and Dates of the Gospels and Epistles,

and the Consequent Life of Christ

SECOND EDITION, REWRITTEN

BY

ROBINSON SMITH

'I do not call to mind any problem of natural science which is more difficult, or more curiously interesting as a mere problem, than that of the origin of the Synoptic Gospels and that of the historical value of the narrative which they contain. The Christianity of the Churches stands or falls by the purely scientific investigation of these questions.'

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ARGUMENTA

1. THE earliest known gospel is the *Gospel according to the Hebrews*, **A**, written in Western Aramaic (formerly called Chaldee), the common language of Palestine, but in Hebrew characters. This gospel exists in fragments only, and it has usually been considered late, but it can be proved a source of the four canonical Gospels, and its superiority can also be shown in a number of textual matters. In general outline it was so much like Matthew, as in the second and third centuries to be considered a form of it, but it probably lacked the genealogy and birth-story, and it differed in many other particulars. This is the gospel in Hebrew said by Papias (130-40 A. D.) to have been written by Matthew. He also states that others interpreted (translated) it as they were able (pp. 65-72). The story of the woman taken in adultery (later incorporated in John, see note *gl*) was found in this gospel. This gospel was used by, and presumably written for, the sect of the Nazirites, and the gospel indicates that Jesus was himself a Nazirite. The word was translated 'of Nazareth' by one of the interpreters of this gospel (the author of **C**); thus the Nazareth tradition began (pp. 63-5).

2. It was written about 80 A. D. (pp. 71, 273).

3. The second gospel in point of time is our Greek Mark, **B** (pp. 4-8), which is based upon **A** (p. 71).

4. It was written about 105 A. D. (p. 61, note 1, pp. 274, 282).

5. The third gospel is our Matthew in (a dialect of) Syriac (=Eastern or Edessene Aramaic), **C**, best preserved in the Sinaitic Syriac manuscript. It is based upon **A** and **B** (p. 72, note 2, p. 70, note 1). It has many superiorities of text to our Greek Matthew (Argumentum 31).

6. It was written about 120 A. D. (p. 61, note 1, pp. 274, 283).

7. The fourth gospel in point of time is our Matthew in Greek, **D**. It is a literal translation of **C**.

8. The fifth gospel is John, **E**. It slightly reflects **A**, **B**, and **D** (pp. 21-3, notes *ju*, *juv*).

9. It was written about 140 A. D. (p. 61, note 1, pp. 274, 280).

10. The sixth gospel is our Greek Luke, F. It is based upon A, B, D. and E (pp. 4-27, notes *ju. ka*).

11. It was written about 145 A. D. (p. 61, note 1, pp. 274, 282).

12. The earliest Epistles bear the order: Galatians, Romans, 1 Corinthians, 2 Corinthians, 1 Thessalonians, 2 Thessalonians, Colossians, Ephesians, James (p. 274).

13. They were written in the last two decades of the first century, later than the *Gospel according to the Hebrews* (pp. 71, 274).

14. A chronological list of the New Testament writings, with approximate dates, is given on pp. 273-5.

15. This list receives a hundredfold support by a table (pp. 276-86), which shows for each New Testament and each source-writing that it is later than the one or many writings which we know preceded it. And this interlocking table checks itself: there is no contradiction.

16. The Synoptic Problem — namely, the relation between Mark, Matthew, and Luke, especially the relation between their parallelisms — is solved by showing conclusively, by nine lines of evidence converging on one point, that Luke followed on after Matthew and used him as a source, even as Matthew followed on after Mark and used him as a source (pp. 4-20).

17. There is therefore no reason for a Q or hypothetical source of the matter common to Matthew and Luke. The double-tradition thus falls to the ground, as does an earlier Mark, the so-called Ur-Marcus (pp. 4, 16, 18). These false scents would never have been followed up if scholarship had kept to its task of never stating what it could not prove. Proof comes from the laying down of lines of internal evidence. A mere listing of the parallels between Matthew and Romans (following the marginal references of an ordinary Bible) would have yielded far more richly (p. 57, note *vm*).

18. The New Testament writings, especially the Gospels, are largely composed from source-writings, which they incorporate (pp. 4-72). That is the main thesis of this book.

19. These source-writings are woven into the narrative as if original and authentic, whereas frequently they are foreign

matter and have nothing to do with the subject in hand. Many of the sayings of Jesus were not spoken by him; many of the incidents relating to his life never took place. The narratives of the essentially supernatural elements in the Gospels — namely, the Annunciation, the Virgin Birth, the Temptation, the Transfiguration, the Resurrection, the Ascension — are shown to contain foreign matter: they are falsified accounts. (See references to notes of these events, indicated on pp. 83, 85, 92, 141, 209-16.) The superior letter references show at a glance how much of the Gospel narrative is derived — for example, the Sermon on the Mount, pp. 102-8.

20. Nineteen of the twenty-eight Parables are all or in part derived (pp. 51-2, 251-4, notes *xu-xx*).

21. Nearly every saying and incident of the harmonized Crucifixion narrative is shown to be borrowed or not to have occurred (pp. 53-6, 201-8, with notes).

22. The Eucharist suffers in the same way: it is a literary growth, not a divine rite (p. 62).

23. Luke is particularly culpable in this regard. Many of the incidents, speeches, sermons, letters in his Gospel and in Acts are but patch-work (pp. 46-8). He knew very little of what he was writing about, committing blunder after blunder, and thus discredits the Christian message as a whole (pp. 4-50). Luke's most striking literary quality is his habit of stating the directly contrary to his source (pp. 48-50, and Appendices).

24. *The Protevangel of James* (first in Syriac, see note *fk*) was the source of the Birth-stories (pp. 37-9).

25. Luke quarried continuously in Josephus (pp. 27-33, and notes *kn-lq, xf-xn*).

26. Some fifty books (non-biblical) are listed as sources of the Gospels and Acts and the borrowed phrases and incidents given (pp. 235-50).

27. A complete list of Old Testament quotations in the Gospels and Acts is given (pp. 255-64).

28. The early Epistles are important sources of the Gospels. The phrases appropriated (without acknowledgment) are given (pp. 57-9, 265-6).

29. The Epistles themselves had their sources (pp. 59, 267-72).

30. The Pastoral Epistles are almost certainly by Luke (p. 28, note *jk*).

31. The superiority of the Sinaitic Syriac text over all others is established in at least a score of instances. In moot-points it is nearly always right (notes *du, fa, fd, fe, fh, fi, fj, fk, fl, fm, fq, fu, ga, gc, gd, gk, gl, gp, gr, gt, gu, gw, gx, ha, hc, hh, ke, kq, oi, uf, un*).

32. The Four Gospels as they stand contain 3,767 verses. When the merely redundant matter is removed from them and they are woven into a harmony as on pp. 81-216, they represent about 2,400 verses. When there is still further removed the matter derived from other writings (pp. 233-66, 287-90), they are reduced by quite another 1,000 verses.

33. A sequence in the events of Christ's life, supposing them to be true, is presented (pp. 74-9) with supporting arguments (pp. 219-28).

34. Section III *b* (pp. 229-32) is devoted to notes on Gospel interpolations, re-arrangements, and emendations.

35. Now that the order of the New Testament writings has been established and they are seen in their proper sequence and setting, new facts with regard to early Christianity will quickly be established, and it will be seen whether the actual Church of the first century offers any better base for a world-religion than the fallible Gospels, on which we can no longer rely. So far as can now be seen, the belief and custom of the Church, as in the case of the Virgin Birth (p. 37, note 3), the Eucharist (p. 62), and the Trinity as a doctrine (I John 5.9), changed with the changes in the Christian documents. These were their authority, now proved so very corrupt. Until we learn better, then, it would seem our duty to base our religion on the safe and simple practice of wisdom and goodness rather than on the uncertainty of anything come down from above.

CHAPTER I

Introductory

TYPES OF MIND.— There are two types of mind among men — the scholarly and the unscholarly. The mark of the scholar is that he relies upon evidence; the mark of the unscholarly person is that he relies upon his own untrained and uninformed judgment. Thus, it happens that a fact which appears as true to the scholar may not appear so to the unscholarly person. For him it is as good as not true, since his mind does not conceive it: it has no meaning for him and he goes on in his old way of thinking, as if this new fact were not absolutely and eternally true, which it is or may be. Scholars are themselves divided into two camps: those who rely entirely upon tangible evidence and those who rely only partially upon it.

The type of mind, then, plays a large part in the search and finding of truth, and before the reader begins this study, he should ask himself what kind of a mind he has: has he a mind that truly and eagerly longs for truth and is ready to follow evidence to the bitter end in its pursuit, or has he a mind that, whenever the evidence points a certain way, withdraws and begins to act for itself apart from the evidence. If he is of the latter type of mind, he will receive little benefit from this book, since after reading it he will be of his own opinion still. Mere demonstration however conclusive avails little unless it carries the reader, and how can a reader be carried whose mind instinctively rejects tangible evidence? I may pile Pelion upon Ossa in showing that Luke was dependent upon Josephus, but what avails such demonstration if your mind instinctively seeks other explanations, resorts to *a priori* reasoning, quotes other writers, or flatly denies that such can be the case? No, this book is intended only for those persons, whose minds, whether lay or professional, do not serve them in such fashion — who are ready, in other words, honestly and without bias or motive, to follow the evidence wherever it may lead.

CANONS OF METHODOLOGY. — Before opening a discussion on such an important topic as the Gospels, certain rules to govern the discussion should be laid down or at least should be generally understood. Otherwise we may often be at variance as to the

validity of certain evidence and in the end perhaps not agree as to what has been proved. First of all, it is important to recognize that whatever we may prove as to the genuineness of the Gospels does not *necessarily* affect the genuineness of the Christian religion. Christianity was whatever it was before the Gospels and Epistles were written, just as the world-war was what it was before any faulty histories of it appeared. Later Christianity, that of the Second Century, was, I think we can show,¹ influenced by the Christian writings, but it cannot be too clearly stated that our object is to test the genuineness of the Four Gospels, and not to test the Christianity preached by Christ.

Secondly, our means of testing is the examination of phenomena as they appear in the writings of the New Testament. Again, if the reader has not the patience or understanding to recognize and deal with literary phenomena as such, it is idle for him to proceed, for this book does nothing but deal with phenomena. It does not deal with the growth of the idea of the Kingdom in Christ's mind, it has little to do with the historical background of the times, it knows next to nothing of synagogue worship. It deliberately eschews these matters, because in discussing them we are oftentimes left in doubt, and doubt is not a good thing. We are helped in our general religious position only in so far as we definitely add to our knowledge, and the observation of literary phenomena helps us to this knowledge. It may be the merest trifle, such as the fact that *The Testament of Job* and Acts end on the same word 'unhindered.' We may be in doubt as to what that phenomenon means, but we are in no doubt of the fact itself. We merely have to turn to the two books in their original Greek and see. For this purpose we need not be higher critics or Aramaic scholars. We can, of course, if we wish, make the matter frightfully complicated by displaying a staggering amount of learning on paper, but that again would not help us very much, because any such display is confusing in itself and does not correspond with what really happened. Nearly every line of his Gospel and Acts came to Luke in a definite, traceable way, and our only hope of discovering how it came to him is by tracing back, line by line.

It follows, thirdly, from our second canon, that the whole emphasis of our attention and criticism of a book of this charac-

¹See Argumentum 35.

ter should be on detail, on the validity of the presentation of the phenomena, and on the immediate inferences that are drawn from it. It matters very little that Ramsay holds certain general views as to the Virgin Birth; it matters very much if he has brought forth any concrete facts in support of it. It is the very importance of the fact or falsehood of the Virgin Birth that makes even the smallest evidence in support or disproof of it more important than the thing itself, at least in this stage of our inquiry. In this stage of our inquiry, methodology is all. A scholar will be finally judged not by his general views on a subject but by the soundness of his methodology in dealing with the subject, in presenting the phenomena. Here, at every step, he can be checked and his evidence accepted or rejected. There should be no generalizations such as, 'The Jews at this time. . . .', 'We learn from the highest authorities that. . . .', 'Few scholars would be inclined to admit. . . .'. Even if I make the statement that scholars are now generally agreed that Mark was the first of the Gospels, I ought to follow with some definite proof thereof. The scholar is one who states nothing that he does not prove.

Many subordinate canons of methodology,¹ that is, many laws governing the presentation and interpretation of phenomena, will be developed in the next seventy pages, as we deal with the phenomena that occur in the literature of the New Testament, but here let us agree on a fourth general canon, that when we are dealing with such a vital issue as the one presented here, any proof to be valid must be almost overwhelming. When, for instance, we are discussing the dependence of Luke upon Josephus, it must not be merely a matter of Theudas or Lysanias, as many writers seem to think, but there must be twenty cases that seem to point to the conclusion, and no cases pointing the other way. I give not one but nine lines of proof that Luke was dependent upon Matthew. Each of these lines of proof is based upon not one but many instances, in some cases forty or fifty. It is nothing to me whether Luke was dependent upon Matthew or Matthew upon Luke. I did not set out to prove either thesis. I merely noted down phenomena and did not attempt to resist the inevitable conclusion.

¹For examples of convergence of lines of evidence on a single point, see pp. 5-8, 9-20, 23-25, 27-33, for determining which is original, which copier, see pp. 34, 59-60.

CHAPTER II

The Solution of the Synoptic Problem

(a) *Mark, a Source of Matthew and Luke*

THE PROBLEM. — The problem is to discover the relationship between the first three Gospels, called synoptic because they are sufficiently alike in what they relate of Christ to allow of a parallel table or synopsis to be made of them. The problem has existed ever since the Gospels were written. As far back as the first half of the second century men began to inquire as to how Mk and Mt at least came to be written.¹ The first step in the solution was made by scholars in the last century, when

¹Papias in the first half of the second century began the inquiry. The following may be considered the various steps in the solution of the Synoptic Problem: — (1) 130-40 A.D.: 'Mk who was an interpreter of Peter, wrote down accurately *but not in order*, all that he remembered of the things that the Lord had said or done.' Papias, quoted by Eusebius, *H. E.* 3.39.14. (2) 140-50: 'Since *many* have attempted to draw up an ordered narrative. . . . it seemed good to me also. . . . to write unto thee in order' (Lk 1.1-3). (3) ca 265-ca 340: 'What Mt omitted and did not say Lk relates, and what the latter does not tell the former does.' Eusebius, in a Syriac fragment in Mai, *Nova P. Bibl.* 4.1.279. (4) 1783-90: Lk composed his gospel on the basis of the oral tradition, *with the help of Mt*. This was the view of J. J. Griesbach as developed in the Jena *Easter Programme* for 1783, and then in two other programmes, 1789 and 1790. (5) 1786-94: In *Ueber den Zweck der ev. Geschichte und der Briefe des Johannes*, 1786, and *De Fonte Evangelicorum Matthaei et Lucae*, 1794, G. Chr. Storr was probably the first to maintain that Mk was the earliest of the Gospels. Although his demonstration did not amount to proof, he explained the similarities of the Gospels on the supposition that Mt and Lk used Mk as a source, and thus laid the basis for proving this cardinal point in synoptics. The proof has been accumulating down to the present through Lachmann (1835), Chr. H. Weisse (1837), Chr. H. Wilke (1838), Bruno Bauer (1841), A. Ritschl (1851), H. J. Holtzmann (1863), G. Volkmar (1870); and in England several scholars, notably Arthur Wright and E. A. Abbott, have strengthened the proof, which the present writer has endeavoured to add to and present in full detail, since it is bound up with and directly leads to his solution of the Synoptic Problem as a whole. (6) 1792: Evanson, in *The Dissonance of the Evangelists*, 1792, c. iv, § 1, was probably the first to state, as between Mt and Lk, that 'either Lk must have copied from Mt or Mt must have copied from Lk.' Although Grotius, Mills, and others had already suggested this, none of them offered final proof; Evanson, for example, thought that Mt had copied from Lk. (7) 1808: J. L. Hug, in his *Einleitung*, 1808, definitely held that Lk made use of Mk and Mt, but he was wrong in supposing that Mt came before Mk. (8) Sanday, in *The Gospels in the Second Century*, 1876, first demonstrated conclusively that Lk was written before 150 A.D. by showing that Marcion's Gospel was a mutilation of it. This demonstration is acknowledged by Cassels, *Supernatural Religion* in the 1902 edition, pp 361-3. The date of Marcion's mutilation of Lk may be as late as 153 A.D. In any case, it is the most certain date that we have to work with, together with the date of Ignatius' Epistles, 110-15 A.D. (9) 1912-13: The present writer, in 'Fresh Light on the Synoptic Problem,' *Hibbert Journal*, April, 1912, and same title *The American Journal of Theology*, October, 1913, outlined the thesis developed in this Introduction. (10) 1915: E. W. Lummis, in *How Lk was Written*, 1915, showed 'that the phenomena of the non-Marcion coincidences of Mt and Lk can be explained *only* on the assumption that Lk was acquainted with Mt.'

agreement among them became more and more general that Mk was the first of the three Gospels and that Mt and Lk drew from him as a source practically all that the three have in common. This was a great step forward and gradually brought something of order into synoptic studies. A great array of phenomena that had hitherto baffled the student at once became explainable. The method of proof was the exact and absolute one of using the data afforded by the languages of the Gospels themselves. The old methods of heeding tradition, of reasoning as to what naturally would have happened, of trying to locate the authors, of defining the object each had in mind, were discarded. Such methods, whether applied to New Testament criticism or to the Homeric question or to the problem of Shakespeare's plays, have the great advantage of being easy — with a little imagination one can write at great length and put up a very plausible argument, even if most of it is guesswork, but unfortunately agreement with the results becomes impossible, whereas agreement as to the priority of Mk, a fact established by scientific method, is practically unanimous.

MARK, THE FIRST OF THE GOSPELS. — Let us summarize, then, the various scattered lines of proof by which scholars have established the fact that Mk was the first of the Gospels, and that Mt and Lk drew from him as a source practically all that the three have in common:

(1) Many discrepancies in Mt and Lk can be explained when we see that they came about through misunderstanding of or deliberate departure from their source, Mk. (a) Mk 6.8 says that the disciples were to have no copper for their belts, the only coins minted in Palestine during the Roman period being of copper (or brass). Mt 10.9 does not know this, and, adding to Mk, reads 'no gold or silver or copper.' (b) Mt 15.27, by changing 'the children's crumbs' of Mk 7.27-8 to 'crumbs which fall from their master's table' misses the point of the Syrophenician woman's remark, where the distinction is between the Jews (the chosen children) and the dogs (the heathen).¹ (c) Mk 9.42 by 'little ones that believe on me' refers to anyone who does 'a mighty work in my name' of verse 39. Mt (by omitting Mk 9.38-41) brings his own verse 6 of

¹Lk omits this incident but carries the dogs and crumbs of Mk and the idea of 'fall from the table' of Mt over into the (peculiar to Lk) parable of Lazarus and Dives, at the beginning. The central idea of this parable is also stolen; see note 02. Most texts do not give 'crumbs' at Lk 16.21, but Marcion does.

chapter 18 close to his verses 2-5, in which little children are mentioned, and therefore wrongly makes 'little ones' of verse 6 refer to children instead of to disciples.¹ (d) Mt 20.22, in using the plural, 'Ye know not what ye ask,' when only the mother of James and John made the request, shows that he is following Mk 10.38, where Jesus makes that reply to the two sons, not to the mother. (e) Verses 2, 3 and 7 of Mt 21 refer very definitely to two asses, an ass and her colt, upon which Jesus was to ride unto Jerusalem. Mk 11.2-7 (Lk and Jn agreeing with him) refer to but one ass. Mt 21.5 makes Zechariah 9.9 to read 'riding upon an ass *and* upon a colt the foal of an ass' whereas the *and* should read *even*. The construction in Hebrew is the common one of hendiadys — only one ass is indicated, even as only one act is indicated in Psalm 22.18: 'They part my garments among them, *even* for my vesture they cast lots' (not *and* as Jn 19.23-4 has it). This instance merely shows that Mk was right and Mt wrong — it does not necessarily show that Mk was Mt's source at this point, but that this is the true explanation will be seen when it becomes clear that at *all* points Mk served Mt as a source, wherever the two have material in common. (f) Mt 26.68 by omitting the 'blind-folding' of Mk 14.65 gives no reason for the cry of 'Prophecy!' (g) Mk 15.23 says that they gave Jesus, just before his Crucifixion, wine mingled with myrrh, the myrrh being added to deaden the pain. Mt 27.34 misses the point and changes the myrrh to gall.

Lk makes many more mistakes than Mt in using Mk as a source. We will continue with the same lettering, as these, like Mt's mistakes, show that Mk was their forerunner. First, let us give some of Lk's anachronisms. (h) At 3.20 he puts John's imprisonment before the baptism of Jesus. (i) At 4.23 he makes the Nazarenes cry out: 'Whatsoever we have heard done at Capernaum,' before Jesus, according to Lk 4.31 (but not according to Marcion), had visited Capernaum. (j) Lk begins his account of the feeding of the Five Thousand by saying (9.10) that the miracle occurred in 'a city called Bethsaida,' and thus the phrase (9.12) 'We are here in a desert place' is slightly inappropriate, though not so in Mk 6.45, where it says that Jesus came to Bethsaida *after*, not *before*, the miracle.

¹Lk 17.2 displacing the verse still further, leaves his 'little ones' entirely in the air — they refer neither to disciples nor to children.

(*k*) On the way to Jerusalem Jesus in Lk 10.38 is at Martha's home in Bethany; in 13.31 he is back again in Herod's country, Galilee. (*l*) The omission of the journey 'beyond Jordan,' (Mk 10.1) leaves inexplicable Christ's presence at Jericho (Lk 19.1), Jericho not lying on the route from Galilee to Jerusalem.

Of Lk's errors other than anachronisms, but explained like them by his too loose dependence upon Mk, may be listed the following, in addition to all those listed on pp. 44-5, which are primarily errors independent of sources. (*m*) Lk 4.38 tells us that Jesus entered the house of Simon before telling us who Simon was (Mk 1.16). (*n*) Mk 2.14: 'sitting at meat in his (Jesus') house.' Lk 5.29 thinks that *his* refers to Levi, and so adds 'Levi made him a great feast.' (*o*) Lk 6.4, adding to Mk 2.26, says that David took the shew bread from the altar as well as ate it. This was not the case: 'the priest gave him holy bread' (I Samuel 21.6). (*p*) In Lk 8.6-13 the grain withers away because it has no root, in the explanation of the parable, but in the parable itself it withers away because it lacks moisture. This contradiction is accounted for when we see that Mk 4.5-6 gives both reasons in the parable itself. (*q*) Mk 5.19-20 says that Jesus told the demoniac to tell his friends how great things the Lord (meaning himself) had done for him, and the demoniac does so. Lk 8.39, although stating that the demoniac published how great things Jesus had done for him, changes Mk's 'the Lord' to 'God.' (*r*) Mk 9.31-2 says that the disciples did not know what Jesus meant (and were afraid to ask him) when he said that in three days he would rise again. By omitting this last part of the phrase Lk 9.44-5 makes the disciples appear not to understand what Jesus meant when he said that he should be delivered into the hands of men. (*s*) Mk 12.41 says that the rich cast in many brass coins, since it took ten to make a penny. Lk 21.1, by changing this and saying that the rich cast in gifts, destroys the effect. (*t*) Lk 21.29-31 entirely misses the meaning of the Parable of the Fig-tree by adding 'and all the trees' to the account as he found it in Mk 13.28-9.¹ (*u*) Lk 22.71 reads, 'What need we any further witness?', following Mk 14.63, but no witnesses had been called in Lk.

Further lines of proof that Mk was the first of the Gospels let us lay down as follows:

¹See E. A. Abbott, *The Fourfold Gospels*, Section V, p. 381. Similarly, Lk 11.42 flattens out the 'mint and anise and cummin' of Mt 23.23 to 'mint and rue and every herb.'

Proof 2. — Mk's order of events is supported either by Mt or Lk, whereas Mt's deviations from Mk's order are almost never supported by Lk, nor Lk's by Mt.¹

Proof 3. — The close resemblances between Mt and Lk are generally confined to the incidents which they have in common with Mk. Their accounts of the Nativity have practically nothing in common, and the differences between their versions of the Sermon on the Mount are very great.

Proof 4. — Of Mk's 666 verses all but 50 are found in Mt or Lk.

Proof 5. — There are many redundant phrases in Mk of which one portion reappears in Mt and the other in Lk.

Some of the lines of proof which we shall lay down shortly to show that Mt was a Lucan source also demonstrate very strikingly that Mk was a source for them both, so we shall briefly add them here to the above 5 lines: (6) In 21 cases at least words of Mk, changed by Mt, are again changed by Lk. (7) Lk has a number of 'doublets' or twice-repeated sayings, one of which, we shall see, he took from Mk, the other from Mt, who already had taken it from Mk, but slightly changed its wording or put it in a different place. (8) Finally, we are able to *date* Mk for other reasons as prior to Mt and Lk, which does not in itself show, of course, that he was a source of theirs, but merely confirms that our general reasoning is right.

It took scholars a little less than a century to take this first step in the solution of the Synoptic Problem. The second step and final solution should have followed on immediately after the first step, but at the critical moment logic failed them. They reasoned that inasmuch as a source, Mk, had been found for much of the material that Mt and Lk have in common, ergo, another source, which the German scholars dubbed Q (*Quelle*), must exist for the rest of the material which they have in common. To be sure no such document existed as in the case of the other source, Mk, but it was only necessary to postulate one. By so simple a contrivance can *a priori* reasoners mislead men. As Mr. E. W. Lummis has so well pointed out in *How Lk was written*, the logical step to take was to discover whether Mt had derived from Lk or *vice versa* the material that is common to them alone, before postulating an unknown common source.

¹See p. 4, note 1.3, and C. S. Patton, *Sources of the Synoptic Gospels*, p. 29.

CHAPTER III

The Solution of the Synoptic Problem

(b) *Matthew, a Source of Luke*

THERE are at least nine major lines of proof, or classes of phenomena, indicating that Lk wrote after Mt and used him as a source even as both of them wrote after Mk and used him as a source. These nine major lines of proof involve at least 300 instances, that is at least 300 times Lk, either by the word or phrase which he used or did not use, or by the order of his words or events, reflects the use of Mt, either directly or indirectly, by copying, by changing, or by omission. And there is nothing of tangible evidence, external or internal, in heaven or on earth, that points in the opposite direction. The proof is even more overwhelming than that which establishes Mk as the first of the Gospels. Yet many who at last have taken the first step in the Solution of the Synoptic Problem refuse to take this second and final one. Why? For three reasons. First, they have not scholarly types of mind. Secondly, they did not realize the full consequences of taking the first step. Thirdly, the taking of the second step places all four Gospels in a serious position. They were ready to admit that Mk was the first of the Gospels, so long as it seemed a harmless admission, but now that it is shown to be a damaging admission, faith no longer listens to reason. That the solution now to be demonstrated explains the phenomena better than any theoretical solution was seen as far back as 1907 by Archdeacon Allen in his *Gospel acc. to St. Mt.* p. xl: 'Of course, if a reasonable case could be made out for Lk's dependence upon Mt in any one case, then a large number of agreements between the two Gospels would be at once explained better by this fact than by any other theory.'

PROOF 1, THAT MATTHEW IS THE SECOND OF THE GOSPELS. — I referred above to the many redundant phrases of Mk of which one portion reappears in Mt and the other in Lk. These so-called 'duplicate phrases' of Mk prove so much that I give them in full. It will be seen at once, as in the phrase 'at even, when the sun was set,' that no writer would have assembled these two phrases from two other writers, whereas it was quite natural that two writers should have taken one part and the other

the other from their original, Mk. These particular duplicate sentences as they occur in Mk are given below *in full*; the part Mt appropriated is printed in black-faced type, while the part Lk adopted is printed in italics:

1. **Into the wilderness**. *in the wilderness*.¹
2. **At even** *when the sun did set*.²
3. **From Galilee and from Judæa and from Jerusalem** and from Idumæa **and beyond Jordan** and about Tyre and Sidon. From Galilee and *from Judæa and from Jerusalem* and from Idumæa and beyond Jordan and *about Tyre and Sidon*.³
4. A great multitude **followed** him and they *thronged* him.⁴
5. **If I do but touch his garments, I shall be made whole**. *And straightway the fountain of her blood was dried up*.⁵
6. He beholdeth a **tumult** and the crowds *weeping and wailing*.⁶
7. He, **having put them all forth**, *taketh the father of the child and her mother*.⁷
8. **He saw a great multitude and had compassion on them**, *and began to teach them many things*.⁸
9. **Should suffer** many things and *be set at naught*.⁹
10. **When he is killed, after three days he shall rise again**. *But they understood not the saying and were afraid to ask him*.¹⁰
11. **Set him in the midst of them** *and taking him in his arms* (Lk has '*set him by his side*').¹¹
12. **For my sake** and *for the gospel's sake*.¹²
13. **They shall condemn him to death, and shall deliver him unto the Gentiles, and they shall mock him** and shall spit upon him. They shall condemn him to death, and *shall deliver him unto the Gentiles, and they shall mock him and shall spit upon him*.¹³
14. **Are ye able to drink the cup that I drink?** *or to be baptized with the baptism that I am baptized with?*¹⁴
15. **They took him and beat him** and sent him away

¹ Mk 1.12-3, Mt 4.1, Lk 4.1.

³ Mk 3.7-8, Mt 4.25, Lk 6.17.

⁴ Mk 5.28-9, Mt 9.21, Lk 8.44.

⁷ Mk 5.40, Mt 9.25, Lk 8.51.

⁹ Mk 9.12, Mt 17.12, Lk 23.11.

¹¹ Mk 9.36, Mt 18.2, Lk 9.47.

¹³ Mk 10.33-4, Mt 20.18-9, Lk 18.32.

² Mk 1.32, Mt 8.16, Lk 4.40.

⁵ Mk 5.24, Mt 9.19, Lk 8.42.

⁶ Mk 5.38, Mt 9.23, Lk 8.52.

⁸ Mk 6.34, Mt 9.36, Lk 9.11.

¹⁰ Mk 9.31, Mt 17.23, Lk 9.45.

¹² Mk 10.29, Mt 19.29, Lk 18.29 (lit. 'for the Kingdom of God's sake').

¹⁴ Mk 10.38, Mt 20.22, Lk 12.50.

empty. They took him and *beat him and sent him away empty.*¹

16. **The first day of unleavened bread**, when they sacrificed the passover. *The first day of unleavened bread came when the passover must be sacrificed.*²

17. But he **held his peace** and *answered nothing.*³

18. **To spit on him** and *to cover his face.*⁴

19. **I know not this man** of whom ye speak. *I know not this man of whom ye speak.*⁵

20. **When even was now come**, *because it was the preparation.*⁶

21. The leprosy *departed from him* and **he was made clean.**⁷

22. *To-day, even this night*, before the cock crow.⁸

23. Simon, *sleepest thou?* **Couldst thou not watch one hour?**⁹

24. And *the superscription* of his accusation *was written over.* And the superscription of **his accusation was written over.**¹⁰

The above twenty-four full phrases are, we repeat, from Mk. The heavy type represents all of each phrase as it appears in Mt; the italics show all of each phrase as it appears in Lk. A few of these duplicate phrases (they have never been listed at all completely before) have been used to show that Mk was the source of both Mt and Lk; but do they not show us still more? Do they not show that Mt had 'first choice,' as it were: that he chose before Lk, and that therefore Mt was written before Lk? We have twenty-four Marcan phrases, and from twenty of them Mt chose the first part and Lk the second, and in the case of the remaining four it is fairly easy¹¹ to see why Mt, having first choice, did not choose the first part.¹²

This fact of the priority of Mt over Lk is full of consequences,

¹ Mk 12.3, Mt 21.35, Lk 20.10.

³ Mk 14.61, Mt 26.63, Lk 23.9.

⁵ Mk 14.71, Mt 26.72, Lk 22.60.

⁷ Mk 1.42, Mt 8.3, Lk 5.13.

⁹ Mk 14.37, Mt 26.40, Lk 22.46.

² Mk 14.12, Mt 26.17, Lk 22.7.

⁴ Mk 14.65, Mt 26.67, Lk 22.64.

⁶ Mk 15.42, Mt 27.57, Lk 23.54.

⁸ Mk 14.30, Mt 26.34, Lk 22.34.

¹⁰ Mk 15.26, Mt 27.37, Lk 23.38.

¹¹ As to 21, Mt has 'the leprosy was made clean.' As to 22, since it was toward midnight that this was said, this is not a strong case for Lk. As to 23, Mt to be sure omits 'Sleepest thou?', but does he not recognize it by saying 'What?' and thereby save himself from redundancy? Certainly in 24 he does.

¹² In this connection it is worth noting that according to Robertson, *Lk the Historian* p. 52, 'Mt departs from Mk's order mainly in the first part and Lk in the last part.' It will be shown later that Mt 1.21 takes the first part of Judges 13.7, Lk 1.31 the second (see p. 63).

so it is well to look over the proof again. Let us examine the phrases closely; let us see that the demonstration holds good in the original Greek as well. We find that it does. Does it mean, then, that Lk consciously chose such phrase-parts as Mt. had not used, and that he abstained from adopting what Mt had used? Precisely so; nor will it seem strange to us when we have observed other literary habits of Lk. He was all for variety. We believe that there is no other explanation of this appropriation of the first part by one writer, of the second part by another, both admittedly using the same source. It could not have happened were they working independently. Lk had Mt before him as he wrote, and he used him just as he did Mk, as a source. And there is no reason under heaven why he should not have done so, and nothing to indicate that he did not do so. In fact, there are many other reasons for supposing that he did, so that if the reader is still sceptical, let him follow further.

PROOF 2. — We have termed the above demonstration that Mt preceded Lk Proof 1. But we should expect, if Lk had Mt before him as well as Mk, that he would, consciously and unconsciously, agree with Mt in the latter's slight changes, abbreviations, improvements, made in his Marcan material. Such is the case. There are over 150 such agreements.¹

This proof is also in itself practically overwhelming, for many of the agreements are so striking that they could not by any remotest chance have occurred independently, and in view of the other evidence the supposition that they arrived through a (wholly hypothetical) common document is the merest moonshine. Lk even copies, quite naturally, Mt's mistakes. For example, Mt 9.14 misunderstands Mk 2.18, where 'they came' means 'the people came.' Lk continues Mt's mistake at 7.19-20 (drawing also on Jn 1.19, 35). Again, Mt. 21.39 in saying that they cast him out of the vineyard and then slew

¹ See Edwin A. Abbott, *The Corrections of Mark*, where seventy-nine important agreements and over a hundred minor ones are given. Both omit 'take up thy bed' of Mk 2.9. Both omit that Jesus was with 'wild beasts during the temptation.' Both omit Mk 4.26-9, 7.32-7, 8.22-6, 11.11, 25, 14.51-2. Mk 3.20-1 alone tells *why* his mother and brethren wishes to get at Jesus through the crowd — namely, because they thought him mad. Mt 12.46-7 and Lk 8.19-21 omit the reason. Both add to Mk's (14.65) 'Prophecy', 'Who is he that struck thee?' Jesus being blindfolded. Both omit the Aramaic words *Boanerges* (3.17), *Talitha cumi* (5.41), *Corban* (7.11), *Ephratha* (7.34), *Bartimeus* (10.43), *Abba* (14.36). Both omit the Latinisms *σπεκουλάτωρ* (Mk 6.27), *ξέσττος* — 'sextarius' (7.4), *κοδράντης* (12.42), *τὸ ἱκανὸν ποιῆσαι* (= satisfacere) 15.15, and *κεντορίων* (15.39, 44, 45). See also on this general subject Sir John C. Hawkins's *Horæ Synopticæ*. Both unite in omitting Mk's diminutives: little boat (Mk 3.9), little daughter (5.23), little child (5.39), little damsel (5.41), little dog (7.27), little fish (8.7).

him has misunderstood Mk 12.8, who says that they slew him and then cast him out, that is, the dead body. Lk 20.15 continues Mt's mistake. Again, Mk 2.23: 'His disciples began to make a way for themselves by plucking the ears of corn.' Mt 12.1, misunderstanding Mk: 'His disciples began to pluck ears of corn and to eat.' Lk 6.1, carrying on Mt's mistake: 'His disciples plucked the ears of corn and did eat, rubbing it in their hands.' The profanation of the Sabbath consisted in plucking the ears of corn to make a way for themselves: Mk knows nothing of the eating.

PROOF 3. — We should expect that a few at least of Mk's phrases, being slightly changed by Mt, might again be changed by Lk. We will cite twenty-one such cases: (1) Mk 1.16: 'Simon and Andrew the brother of Simon.' Mt 4.18: 'two brothers, Simon, etc.' Lk 5.2: 'two boats.' (2) Mk 2.1: 'Capernaum' is changed by Mt 9.1 to 'his own city,' and this last is changed by Lk 5.12 to 'a certain city.' (3) Mk 4.15 lit.: 'taketh away the word that hath been sown *into* them.' Mt. 13.19 lit.: 'snatcheth that which hath been sown *in his heart*.' Lk 8.12: 'taketh away the word from their heart.' (4) Mk 4.31: 'it is sown upon the *earth*.' Mt 13.31: 'A man took and sowed in his *field*.' Lk 13.19: 'A man took and cast into his own *garden*.' (5) Jesus, according to Mk 6.8-9, permitted the missionary disciples a staff and sandals. Mt. 10.10 says: 'neither shoes nor a staff.' Lk 9.3 and 10.4 follows Mt, but the 'no shoes' is in the charge to the Seventy, not to the Twelve. (6) Another interesting and convincing case is that Mk 6.8 says that they were to have no copper for their belts, the only coins minted in Palestine during the Roman period being of copper (or brass). Mt 10.9, adding to Mk, says 'no gold or silver or copper;' Lk 9.3 merely says 'no silver coin.'

(7) Mk 6.17-20 says that Herod imprisoned John in order to keep him safe from Herodias, who sought to kill him. Mt 14.3-4, abbreviating this and without definiteness, would let it appear that Herod willingly imprisoned the Baptist. Lk 3.19-20 emphasizes this interpretation by stating that Herod was reproved by John because of Herodias, and 'for all the evil things which Herod had done,' and Herod 'added yet this above all, that he shut up John in prison.' (8) Mk 6.33: 'on foot.' Mt 14.13: 'followed on foot.' Lk 9.11: 'followed.' (9) Mk 8.29: 'Thou art the Christ.' Mt 16.16: 'Thou art the Christ, the Son of the living God.' Lk 9.20: 'the Christ of

God.' (10) Mk 9.3: 'and his garments became glistening exceeding white.' Mt 17.2: 'His face did shine as the sun, and his raiment was white as the light.' Lk 9.29: 'The fashion of his countenance was altered, and his raiment was white and glistening.' (11) In Mk 8.12 Jesus tells the inquiring Pharisees that no sign shall be given unto this generation. Mt 12.39 adds, 'save the sign of the prophet Jonah'—namely, that as he was three days and three nights in the whale's belly, so the Son of man was to be three days and three nights in the heart of the earth. Lk 11.30, as usual, drawing on Mt, entirely misses the point and says: 'For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.'

(12) Mk 9.25: 'He rebuked the unclean spirit.' Mt 17.18: 'Jesus rebuked him. . . . and the boy was cured.' Lk 9.42: 'Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.' (13) Mk 13.12 reads: 'And brother shall deliver up brother to death, and the father his child. And children shall rise up against parents and cause them to be put to death.' Mt makes of this a doublet (10.21 and 10.35, 36), in the latter case adding to the statement the two phrases from Micah 7.6 (upon which the whole is built) as to the daughter-in-law being up in arms against her mother-in-law and a man's foes shall be they of his own household. Lk 12.53 weakly paraphrases the first part of the doublet; and to the second he adds the mother-in-law being also up in arms against her daughter-in-law, which is clearly an addition. (14) Mk 11.21-3 tells how Peter called Jesus' attention to the fig-tree, which Jesus on the previous morning had cursed, now in the evening withered away. Jesus returned: 'Whosoever shall say unto this mountain, Be thou taken up and cast into the sea, and shall not doubt in his heart but shall believe that what he saith cometh to pass, he shall have it.' Mt 21.21 amplifies this somewhat, giving Jesus's reply as: 'If ye have faith and doubt not, ye shall not only do this to the fig-tree, but even if ye shall say unto this mountain, Be thou removed and cast into the sea, it shall be done.' Lk, with his customary liberty of putting a saying of Jesus into a mould and bringing forth something quite different from what he put in, drops the proverbial saying as to the mountain, and, thinking perhaps that Mt's remark about the fig-tree places it in the same case as the mountain, achieves this (17.6, with an echo from Mt 17.20): 'If ye have faith as a grain of mustard seed, ye should

say unto this sycamore tree, Be thou removed and be thou planted in the sea, and it would have obeyed you.'

(15) Mk 13.2: 'Seest thou these great buildings?' becomes Mt 24.2: 'See ye not all these things?' which in turn becomes Lk 21.6: 'As for these things which ye behold.' (16) Mk 13.14: 'Standing where he ought not' becomes Mt 24.15: 'Standing in the holy place,' which in turn becomes Lk 21.20: 'Jerusalem.' (17) Mk 14.66, 69 says that one of the maids of the high priest accused Peter of being with Jesus, and that after Peter's first denial the same maid saw him again, and again accused him. Mt 26.71 represents the person of the second accusation as another maid (ἄλλη), which Lk 22.58 turns into another man (ἕτερος). (18) Mk 15.32: 'And they that were crucified with him reproached him.' Mt 27.44: 'And the robbers also that were crucified with him cast upon him the *same* reproach.' This suggestion that it was the *same* reproach as that of the other mockers Lk 23.39 elaborates into: 'And one of the malefactors which were hanged railed on him, saying: Art thou the Christ? Save thyself and us.'

(19) Mk 14.61: 'Art Thou the Christ, the son of the Blessed?' Mt 26.63: 'Art Thou the Christ, the son of God?' Lk 22.67-70 splits this last and makes it do for two questions: 'Art Thou the Christ: tell us?' and 'Art thou then the son of God?' (20) Mk 16.1-2: 'And when the sabbath was past. . . . very early on the first day of the week, they came to the tomb when the sun was risen.' Mt 28.1: 'In the end of the sabbath, as it began to dawn toward the first day of the week.' Lk 23.54 adopts Mt's phraseology, the end of the one day 'as it began to dawn' on the next, but applies it, not to the sabbath and the first day, but to the preparation and the sabbath. (21) Mk 16.6: 'He is risen: he is not here' becomes Mt 28.6: 'He is not here, for he is risen, even as he said'; which in turn becomes Lk 24.6: 'He is not here, but he is risen; remember how he spake unto you.'

PROOF 4. — The fourth line of evidence is made up of those cases where Lk has chosen a detail from Mk and a detail from Mt, sometimes the one almost contradicting the other, to piece out his narrative. There are twelve such cases, the most conspicuous one (1) being where Lk 4.2-3 has Jesus tempted both *during* (Mk 1.13) and *at the end of* (Mt 4.3) the forty days.¹

¹ Similarly Lk 22.17-20 has two cups, one *during* the meal, taken from Mk 14.22-23, the other *after* the meal, taken from I Cor 11.25.

Other instances are (2) Mk 2.12: 'He went forth before them all. . . . they were all amazed.' Mt 9.7-8: 'He departed to his house.' Lk 5.25-26: 'He departed to his house and amazement took hold on all.' (3) Lk 8.17: 'that shall not *be known* (Mt 10.26) and *come to light*' (Mk 4.22). (4) Lk 8.24 combines the 'Master' of Mk 4.38 with the 'we perish' of Mt 8.25. (5) Lk 8.25: 'And being afraid (Mk 4.41) they marvelled' (Mt 8.27). (6) Lk 9.11: 'And spake unto them of the kingdom of God (Mk 1.14), and them that had need of healing he healed' (Mt 14.14). (7) Mk 9.6: 'for he wist not what to answer.' Mt 17.5: 'While he was yet speaking.' Lk 9.33-4: 'not knowing what he said. And while he said these things.' (8) Mk 9.50: 'Salt is good.' Mt 5.13 lit.: 'If the salt is insipid.' Lk 14.34: 'Salt therefore is good, but if even the salt is insipid.' (9) Lk 18.30: 'Receive manifold (Mt 19.29) more in this time' (Mk 10.30.) (10) Lk 22.64 combines the 'blindfolding' of Mk 14.65 and the question, 'Who is it that smote thee?' of Mt 26.67-8. (11) Mk 14.62 says that Jesus's response was 'I am.' Mt 26.64 gives it as 'Thou hast said.' Lk 22.70 combines the two: 'Ye say that I am.' (12) Literally translated, Mk 15.37 reads: 'Jesus expired.' Mt 27.50 changes this to 'Jesus sent forth his spirit.' Lk 23.46, in his endeavour to combine the two expressions, gives us: 'Jesus said, Father, into thy hands I commend my spirit (getting the phrase from Psalm 31.5); and he expired.' No better instance could be cited to show us how far the paraphraser can lead us astray.

PROOF 5. — We now come to a fifth line of evidence, and this in some ways is the most obvious of all: the evidence, namely, of so-called 'doublets,' or twice-repeated verses in Lk. This phenomenon has been one of the chief cruces in synoptic study, and much support for 'Q' (that hypothetical and, as I believe, wholly non-existent common source of Mt and Lk)¹ has been drawn from these Lucan doublets; but ten instances will show that in general they are nothing more or less than cases where Lk appropriates a verse from Mk and then appropriates it from Mt, who himself took it from Mk, but put it in a different place. I give these Lucan doublets as found in Stanton, *The Gospels as Historical Documents*, II, 56:—

Lk 8.16	Mk 4.21
Lk 11.33	Mt 5.15
Lk 8.17	Mk 4.22
Lk 12. 2	Mt 10.26

Lk 9.26

Mk 8.38

Lk 12. 9

Mt 10.33

Lk 9.48 mid

Mk 9.37b

Lk 10.16

Mt 10.40

These equivalents are as arranged by Dr. Stanton. Had he for a moment stopped to consider that he and all scholars would, if questioned, unhesitatingly affirm that in each of the above four cases Mt received his verse from Mk, the table would have shown him at a glance, that Lk in both senses of the word *followed* Mt, and he would thus quickly have discovered the other processes of Lucan workmanship shown and explained by that fact, which fact in itself amounts to the solution of the Synoptic Problem.

The evidence of this Proof 5, also, is sufficient *in itself* to establish the fact that Lk wrote with Mt before him, the more because at least six other correspondences of Lucan doublets, one to Mk, the other to Mt, might be cited in addition to those given by Dr. Stanton: (1) Lk 8.18 with Mk 4.25, while Lk 19.26 with Mt 25.29; (2) Lk 9.3 with Mk 6.8-9, while Lk 10.4 ff with Mt 10.10ff; (3) Lk 9.23 with Mt 10.38 and 16.24, while Lk 14.27 with Mk 8.34; (4) Lk 9.24 with Mt 10.39 and 16.25, while Lk 17.33 with Mk 8.35; (5) Lk 11.43 with Mt 23.6-7, while Lk 20.46 with Mk 12.38-9; (6) Lk 12.11-2 with Mt 10.19-20, while Lk 21.14-5 with Mk 13.11.

Mt, first of all, took the Marcan phrase and sometimes condensed it and sometimes placed it earlier or later in the Gospel narrative. No scholar doubts this. Lk adopted the phrase as he found it in Mk (no scholar doubts this also), but he also, quite naturally in dealing with his mass of material, adopted it as he found it in its changed place or form in Mt. It would seem impossible that anyone who values the evidence of his reason should doubt this also.

PROOF 6.— Mr. E. W. Lummis in *How Lk was Written* (Cambridge University Press 1915) points out that in sixteen cases where Mk connects two phrases by *καί*, Mt uses a date clause, Lk a *δέ*. Those who have been holding that Mt's and Lk's agreements against Mk, in Marcan material, might be accounted for by supposing that each had an earlier Mk (the so-called Ur-Marcus) different from ours, must hedge again when they face a fact like the above. Lk, we may be sure, had a copy of Mt before him, and if Mt changed some one thing, or a series of things, in copying from Mk, Lk changed them

again, if it suited him. As Salmon has said of Q, so it may be said of Ur-Marcus, that after all the tradition as to such a document does not go further back than the Nineteenth Century.

PROOF 7. — Lk's changes in the order of Marcan material are of three kinds: first, transfer of sections from one part of the narrative to another; secondly, changes of order within the sections; thirdly, changes of single words or phrases. Cadbury in his *The Style and Literary Method of Lk*, pp. 78-103, lists many but not all of the changes of order within the sections. In Appendix A I give a fuller list, 21 cases in all. In Appendix B I give a list of 68 cases¹ where Lk reversed the order of words and phrases borrowed from Mk. Some of these, a small proportion, Lk shares with Mt, and those of us who think that Lk used Mt as a source, might claim that Lk changed the order under the influence of Mt. But the point is that he did change, whatever his motive.

We thus have a fairly perfect instrument for determining at present disputed sources of Lk: that is, if Lk in using Mk as a source changes the order of his sections, the order within the sections, and more particularly the order of words and short phrases within the verse, to a considerable degree, he is likely to have done so in using his other sources. If Mt, for example, is postulated as a source of Lk, and there are many reasons for supposing that he was a source, if, in addition, we find, as we do, that Lk changes the order of Matthæan words and phrases at least 23 times (Appendix C), there is that much confirmatory, not to say overwhelming, evidence. Furthermore, it is easy to show that just as Lk in changing his Marcan order frequently gets himself into linguistic or logical difficulties, as already shown on pp. 6-7, so he does in changing his Matthæan order. Thus, when Jesus at Mt 4.10 says, 'Get thee hence, Satan,' Satan leaves, since that is the end of the third temptation, but when Lk at 4.8 makes the third temptation second and changes Jesus' command to, 'Get thee behind me, Satan,' Satan does not leave, because he has to remain for what in Lk is the final temptation. Some MSS. omit it altogether. The Matthæan account is shown to be the more authentic by another particular. Mt 4.8: He showeth him all the kingdoms of the world and the glory of them (αὐτῶν). Lk 4.5-6 transfers the 'of them'

¹ Cadbury, pp. 153-4, adding to the list given by Sir John Hawkins, reached a total of 23.

(ἀντὶν) to later in the narrative, where it has no meaning, thus: 'He showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority and the glory of *them*.' Others have also pointed out that Lk 13.28-9 by transposing the '*there* (ἐκεῖ) shall be weeping and gnashing of teeth' of Mt 8.11-2 from the end to the beginning of the saying, leaves the *there* (ἐκεῖ) wholly in the air, unattached, since he does not tell us where, whereas in Mt it is attached to 'outer darkness.'

PROOF 8. — Here, too, the evidence bulks so large that the detail of it is relegated to appendices. In Appendix F 21 cases are given where Lk (copying from Mk) expresses affirmatively what Mk expresses negatively, or *vice versa*, as for instance Mk 11.17: Is it not written? Lk 19.46: It is written. The point is, of course, not whether Lk injured his narrative in doing this, but merely that he did do it — it was a trait of his when paraphrasing a source. So he does with Mt, as will be seen by turning to Appendix G, where 20 cases are listed.

PROOF 9. — The evidence here is less exact,¹ but taken in conjunction with the other eight lines of proof, it is at least confirmatory. It consists in showing (as we do in Chapter VII), when discussing Lk's literary qualities) that in paraphrasing his originals he very frequently weakens if not actually mutilates them, and that he is as prone to do this with Matthæan material as with Marcan material. The fair assumption is, therefore, that Mt represents the original and Lk the derived form. It has often been held that Mt tries to bring the cognate sayings of Jesus together and thus build up the Sermon on the Mount, for example; as a matter of fact the connections are far more often obscure and difficult in Lk and in Mt. Thus, in making

¹ Exact enough if we consider Lk's habit, in dealing both with Mk and Mt, of changing questioners and others about: Mk 6.16: Herod said to others; Lk 9.7: others said to Herod. In Mk 6.20 Herod is perplexed about John, but 'he heard him gladly'; Lk 9.7 makes Herod perplexed about Jesus, but 'he sought to see him.' Lk 10.26 forces himself to put into the mouth of Jesus the question that was really asked by the scribe (Mk 12.28). Mk 12.35: How say the scribes, etc.; Lk 20.41 takes this statement and makes it a question addressed to scribes. So in his treatment of Mt: Mt 7.14: Jesus says, 'Few are they that find it'; Lk 13.23: Another asks, Are they few that are saved? At 17.4 Lk puts in the mouth of Jesus the affirmation of what was really a question asked by Peter (Mk 18.21, who follows the *Gospel acc. to the Hebrews*; see note *jr*).

One of the most interesting indications that the same Lk was working with Mt as well as with Mk in the composition of his Gospel is that he adds 'and wife' both (14.26 and 18.29) where he parallels Mk (10.29) and where he parallels Mt (10.37). It could not have been an accidental omission on both Mk and Mt's part; it was an intentional addition in each case on Lk's part.

a Harmony with Mk as our basis, the added incidents and discourses from Mt fit on so readily that there is almost nothing of Lk (except his peculiar matter) to serve as a contribution.¹

¹ The order of the Synoptic Gospels, Mk, Mt, Lk, established by the internal evidence along these nine lines of proof is confirmed by the external evidence as to the date of the Gospels as demonstrated on pp. 61, 273-86.

CHAPTER IV

John, a Source of Luke

JOHN THE SUPPLEMENT OF MARK AND MATTHEW. — Before discussing the new position in which all Christians are placed by the solution of the Synoptic Problem worked out in the previous chapters, it will be well in this and the following chapters to consider Lk's dependence first, upon Jn, then upon Josephus, and finally upon other minor writers, in order that his full character as a paraphraser may be revealed and his various literary methods as a source-user be confirmed to the point of superfluity. We have established the sequence Mk, Mt, Lk. It now remains to be shown that Jn came after Mk and Mt and before Lk. The student will not ask for an elaborate demonstration that Jn came later than Mk, since every reader who has followed these matters at all has long ago accepted the position that Jn supplements the Synoptic story, of which Mk is the head and source. Jn touches very slightly on the Galilæan ministries of Jesus. He allows for them by saying in one case (4.43): 'And after the two days he went forth from thence into Galilee'; and in two others (6.1 and 7.1): 'After these things Jesus went away to the other side of the sea of Galilee,' and 'After these things Jesus walked in Galilee.' These phrases introduce respectively the two Galilæan ministries as described by the Synoptists. Jn, it is presumed, does not describe them in detail, because that has already been done. His aim was to supply the Jerusalem ministries, which they had not touched upon. He also supplements their account of the period of the Crucifixion with fresh detail of his own; but where he had no detail to add to the several events of this period (as, for instance, the Last Supper itself) he merely mentions these events as having taken place, and proceeds with his narrative: indicates this event, for instance, by saying (13.2): 'And during supper.'

These are the broad grounds that convince us that Jn was supplementing Mk (and we may assume Mt, though this is not of capital importance, since Mt coincides with Mk, in so far as Mk is involved in comparison with Jn). Now Jn not only supplements Mk-Mt in a large way with new events and discourses, but also in so far as he overlaps their incidents he

supplements them in a small way, either by illustration or correction, thus making it even more certain that he followed after them and knew of them:¹ (1) Mk 14.9: 'Whersoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.' Now there was a Jewish saying current at that time²: 'Good oil spreads its fragrance from the inner chamber to the outer: a good name reaches from one end of the world to another.' With the fragrance of the oil about him it is probable that this saying came to Jesus' mind; it is also clear that, with the application of the saying as recorded in Mk before him, it occurred to Jn's mind to add to his account (12.3) 'And the house was filled with the odour of the ointment.' (2) After the feeding of the Five Thousand Mk 6.45 and Mt 14.22 say that Jesus *compelled* his disciples to cross the sea. They do not explain the necessity of this unique force of expression; but Jn 6.15 explains this insistence of Jesus by saying that they were about to come and take him by force and 'make him king.' (3) Mk 14.4 says that when Jesus was anointed by Mary of Bethany *some* criticized the action as a waste of precious ointment. Mt 26.8 tells us that these 'some' were *disciples* of Jesus. Both Mk and Mt leave it to be inferred that it was immediately after this anointing that Judas decided to betray Jesus. Jn 12.4 clears the matter up by stating definitely that it was *one* of the disciples — namely, Judas Iscariot — that made the criticism and was rebuked by Jesus. Jn adds to Judas' criticism: 'This he said not because he cared for the poor, but because he was a thief and having the bag took away what was put therein.' (4) Mk 14.3 says that Mary poured the ointment on Jesus' *head* (an unusual thing to do), although

¹ The only two miracles recorded by Jn that were already recorded by Mk and Mt are the Feeding of the Five Thousand and Jesus walking on the sea. Jn may have repeated the first in order to emphasize the fact that there was not a feeding of five thousand and another feeding of four thousand. He may have repeated the second miracle because Mt adds to the Marcan incident (a thing he does only in one other place); and Mt's addition (14.28-9), Peter's walking on the sea to meet Jesus, was such a striking addition as to have challenged the truth from Jn, who omits it. Jn also seems to correct Mt on the only other occasion when Mt departs by addition from Mk, his model. Mt 16.17-19 supplements Mk's account of Peter's great confession by saying that Jesus replied: 'Thou art Peter, and upon this rock I will build my church. . . . and whatsoever thou shalt bind on earth,' etc. Jn 1.42 says that when Peter was first called Jesus said to him: 'Thou art Simon, the son of John; thou shalt be called Cephas (which is by interpretation a stone)'; but Jn, although he gives (6.69) the great confession of Peter, passes over the declaration 'Upon this rock,' and as for the remission of sins, Jn 20.23 applies this gift to all the apostles, as does Mt himself in another place (18.18) at about the same period.

² *Midrash Kohleth* 8.6, quoted by Westcott *ad loc.*

in Mk 14.8 Jesus states that she had anointed his *body* beforehand for the burying. Jn 12.3 corrects Mk's first statement by saying it was the *feet* of Jesus that were anointed. (5) It is only from Jn 2.19 that we learn (though out of its place) the occasion of Jesus saying that he would raise the temple in three days, which Mk 14.58 records as one of the accusations brought against Jesus when on trial, and Jn 2.21 explains the statement by saying that he spake of the temple of his body.

JOHN THE THIRD OF THE GOSPELS, AND LUKE'S DEPENDENCE UPON JOHN. — This succession of Jn to Mk-Mt being proved, then, as well as taken for granted, our second main concern in this study (second to showing that Lk came after Mt) is to show that he came after Jn as well, and this we wish to prove not chiefly because it is opposed to the accepted view that Jn came after all three Synoptists, but because by and in establishing this succession we shall, I think, show Lk's dependence upon Jn as a source, with some of the same resultant confusions that attended his use of Mk and Mt as sources. The number of incidents in the life of Jesus that require, if only in minor detail, reconciliation will thus be still further reduced, and we shall be in a still better position to eliminate from the records of that life all that has no place there, which is the final aim of the present study.

In trying to prove that Lk came after Jn, we have, naturally, not nearly so much ground to walk on as we had in proving that he came after Mk and Mt, with whom he has so much in common; but if we find that the evidence points altogether one way we are safe, I hope, in accepting the conclusion. Our evidence is that certain difficulties in Lk (either slight additions that he made to the incidents derived from Mk-Mt or proven blunders) are explained when we *assume* that the gospel of Jn (as well as the two others) lay before him. We will instance eighteen such cases.

(1) Lk 3.2: 'Annas and Caiaphas being the high priests.' There was only one high priest at a time. Lk makes the same mistake in Acts 4.6. We see how he came to make the mistake when we turn to Jn 18.13: 'And led him to Annas first, for he was father-in-law to Caiaphas, which was high priest that year.' (2) Jn 1.19: 'And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not, but confessed, I am not the Christ.' Lk 3.15: 'And as the people

were in expectation and all men reasoned in their hearts concerning Jn, whether haply he were the Christ.’ This sentence is introductory and supplementary to the account which Lk takes from his fellow Synoptists. (3) Jn 3.24: ‘For John was not yet cast into prison.’ This is the verse following the reference to John’s baptizing in Ænon near to Salim. Lk follows his description of John’s baptizing with the statement (3.20): ‘Herod. . . . shut up John in prison,’ and so commits the anachronism of placing John’s imprisonment before his baptism of Jesus. (4) Lk 7.1-10, in his account of the healing of the centurion’s servant, borrows three details from Jn’s (4.46-54) story of the healing of the nobleman’s son — namely, that the servant was near death; ‘as he was now going down’ becomes ‘as he was now not far from the house,’ and that it was a ‘certain’ centurion or nobleman. (5) Lk 7.37-9 agrees with Mk that Jesus was anointed by a woman from an alabaster cruse in the house of one Simon, but he agrees with Jn 12.3 (and we suppose got these details from him) that the woman anointed the feet and not the head of Jesus, and wiped his feet with her hair. (6) Jn 13.2: ‘During supper, the devil having already put into the heart of Judas Iscariot to betray him.’ Lk 22.3: ‘And Satan entered into Judas who was called Iscariot.’ The Mk-Mt narrative, which Lk is following, is without any reference to the devil at this point.

(7) Jesus’ remark, as given by Jn 13.14, ‘If, then, the Lord and the master have washed your feet.,’ fits naturally on to the account of the washing of the disciples’ feet at the Last Supper. With this account before him it is easy to see why Lk 22.27 introduces his paraphrase of the Synoptic account of the Last Supper, with the remark ‘I am in the midst of you as he that serveth’ although Mk and Mt place it elsewhere. Try to reverse this reasoning as between Jn and Lk, and one is lost. (8) Lk 22.35-8 agrees with Jn 13.31-17.26 in placing the Commission of the Twelve as a second sending on the night of the betrayal (not as Mt 10.6-42). (9) Following Jn 13.38, and in opposition to Mk and Mt, Lk 22.34 places the prediction of Peter’s denial during the Last Supper. (10) The denials themselves are placed by Lk 22.62, as by Jn 18.27, before the trial by Caiaphas. (11) Mk and Mt agree that Pilate *twice* attempted to vindicate Jesus. Lk 23.4, 22 follows Jn 18.38,

¹ Lk gets the exact phrase from Jn 13.27.

19.4, 6 in stating that Pilate *thrice* said, 'I find no fault (or crime or cause of death) in him.' (12) Lk 23.53 is one with Jn 19.41 in saying that no man had ever lain in the sepulchre before Jesus. (13) Mk 16.5 and Mt 28.2 speak of only one angel at the sepulchre. Lk 24.4 adopts Jn's statement (20.12) that there were two, although he is otherwise following, if faultily, the Synoptist account. (14) Lk 24.12: 'Peter, rising up, ran to the tomb, and bending down he seeth the linen clothes alone, and he departed to his own'; is from Jn 20.4-10: 'Then Peter. went to the tomb. and bending down seeth the linen clothes lie. in a place by itself. then the disciples departed again to their own.' The verse has been regarded as an insertion in Lk, but it is attested by Sinaitic and Curetonian Syriac, the Vulgate, some old Latin MSS, many uncials, and still more by Lk 24.24: 'And some of those with us went to the tomb and found as the women had said.' The idea of the linen clothes lying alone as stated by Lk is nonsense until we see how he has miscopied Jn. (15) Lk's account (24.36-43) of the first and sudden appearance to the Eleven on Easter evening with the phrases, 'Peace be unto you,' 'See my hands and my feet,' 'He shewed them his hands and his feet,' 'They still disbelieved for joy,' 'Have ye here anything to eat,' 'And they gave him a piece of broiled fish,' 'Repentance and remission of sins,' are obviously an expansion of Jn 20.20, 21, 23, 27 and 21.5, 13. (16) The rest of Jn's account of the miraculous draught of fishes Lk misuses and places at the beginning of Christ's ministry (5.1-11).¹ (17) Finally, we note in Appendices D and H a number of cases where Lk reverses the order of Johannine words and phrases and where he makes affirmative phrases of Jn negative and *vice versa*, even as we have seen (p. 18 and Appendices A, B, C, F and G) he treats the words and phrases of Mk and Mt. The evidence again seems to point in only one direction. (18) The external evidence points to Lk being later than Jn (see pp. 61, 273-86).

It would seem clear, then, that Lk had Jn in mind, as well as Mk and Mt, when he began his gospel: 'Forasmuch as many² have taken in hand to draw up a connected narrative concerning these matters.' There is no reason for supposing that he

¹ See H. Gaussen, 'The Lucan and Johannine Writings,' *Journal of Theological Studies* July 1908, for complete list (199) of these parallelisms.

² 'Many may mean three, four, five, or even more' (Blass, *Entstehung*, p. 11). The *Gospel acc. to the Hebrews* was also one of the many.

did not¹; there are many reasons for supposing that he did other than those given above,² since these matters of appropriation and their detection are based upon a cumulative sense of Lk's methods — a sense that cannot always confine itself to examples or be conveyed in a few words. The sense naturally grows stronger with the number of definite instances that illustrate it; but enough illustrations have, it is hoped, been given thoroughly to convince the reader as to what took place. If not, he must proceed still further and consider the matter which it is alleged, and with so much reason, Lk derived from Josephus. It is the same story over again — the same faulty hand of adaptation, allowing itself even greater freedom, since it is not longer bound by three recognized authorities. But even with this added condemnation, we must not push the matter too far; we must not throw all of Lk's writings overboard *simply* because where we can watch him he so often flees the truth. There is no *absolute* reason why, because we reject Lk where he loosely copies Mk, Mt, Jn, and Josephus, we should also reject the parables of the Prodigal Son³ and the Good Samaritan, which Lk alone records. In these there is no question of fact or date or arrangement — there is no *apparent* reason why Lk should wish to give variety to these simple, beautiful stories.

Particularly in this present study our chief object is neither to attack nor to defend Lk. Our object is to eliminate from the Gospels all that is redundant and contradictory, in so far as we are justified in doing so, and in bracketing all that is considerably under suspicion. In doing this we have found Lk especially faulty — obviously faulty in himself⁴ as a historian, and not merely wrong because there are two or three against him. This we can demonstrate merely by reading his Gospel and the Acts, without committing ourselves as to whether or no he came after and copied the other Evangelists.

¹ It may be noted that ancient tradition (so Bacon, *I. N. T.*, p. 229) and many of the oldest texts made Lk the latest of the Gospels. Mr. E. W. Lummis has applied his verbal method to the opposite sequence, Lk-Jn, and with no results.

² Lk does not give the raising of Lazarus at Bethany (Jn 11.1-46), but he makes Jesus rise from there (24.50-1). Lk 6.22c shows traces of Jn 16.2a; so 9.56ab of 3.17 and 12.47de; 13.24cd of 7.34cd; 22.42c of 5.30de and 6.38bc; 24.7-8 of 2.22; 24.16 of 20.14d and 21.4c; the Cleopas of Lk 24.18 is the Clopas of Jn 19.25.

³ Yet this too must go, at least the diction of it (see p. 35).

⁴ As shown on p. 44.

CHAPTER V

Josephus, a Source of Luke

Again we face an embarrassment of riches when we come to deal with the many phenomena that prove Lk's indebtedness to Josephus. Nowhere do so many lines converge as here. Those who until now have resisted the irresistible conclusion may be somewhat excused by the fact that until now no complete list of the borrowings has been made. I list 30 cases on pp. 240-4, 288. It is the cumulative effect of these that is so overwhelming, and yet it is necessary to go into considerable detail in order that each case shall receive the full force. It is much easier to generalize than to be specific, but it is only upon the exact value of each specific instance that any true generalization can be made. Here lies the true test of the scholar or the critic: that he holds to concrete data, however small they may be, and that he does not run off into analogies, the views of other men, or his own sudden lucubrations, however brilliant and happy they may appear. Distrust the page or speech that is not constantly punctuated with instances from the matter under discussion.

Even those who are repelled by the thought that Lk borrowed from Josephus will admit that Paul in his speech on Mars Hill borrowed from a Greek poet, because he says so (Acts 17.28): 'as certain also of your own poets have said, For we are also his offspring.' 'For we are also his offspring' occurs as the first half of line 5 in the *Phænomena* of the Greek poet Aratus, and scholars are generally agreed that this is Paul's reference. To make doubly sure we have the fact that line 4 of the poem reads: 'We are all furnished all things from the god,' which became in this same Mars Hill speech (v. 25): 'He giveth to all. . . . all things.' To be sure Paul did not acknowledge that he got this line as well from Aratus, but neither did he acknowledge that the great line of the speech 'in whom we live and move and have our being' is from the *Minos* of Epimenides:

The Cretans carved a tomb for thee, O Holy and High,
Liars, hateful beasts, idle gormandisers!
For thou dost not die: ever thou livest and standest firm;
For in thee we live and move and have our being.

The writer of the Epistle to Titus (supposedly Paul, but really Lk, as we think we can show) does acknowledge that he is quoting the second line of the above, for he says (Titus 1.12): 'One of themselves, a prophet of their own, said, The Cretans are always liars, evil beasts, idle gluttons.' Epimenides was a Cretan, and a prophet and sanitary engineer as well as a poet. He was the one who, after having purified their city of the plague, bade the Athenians erect altars 'to the anonymous god'—another link with the Mars Hill speech.

The net of quotations becomes still more inextricable when we find Lk putting into the mouths of Barnabas and Paul (not Paul and Barnabas) 'as they rent their clothes and ran in among the people crying' at Lystra (Acts 14.15-7) the argument which Aratus uses in his invocation to Zeus, being the second half of line 5 on to line 14, following on the 'For we are also his offspring' acknowledged quotation mentioned above. Aratus says, 'Ever kind to us He reminds us of our wants and urges us to toil for our necessary food. . . . He placed the stars there to indicate that season of the year which should give plainest instruction to men at what time all vegetation should burst forth. Him, therefore, first and last it should be their endeavour to please.' Lk, as is natural with him, even in his treatment of Mk, reverses the order of the ideas and mentions our turning to God before he mentions the seasons and food. He found it difficult to work in 'food' and so compromises with 'filling our hearts with food and gladness.'¹

But what other quotations in the Mars Hill speech? Two, beyond the peradventure of a doubt, from Josephus.² Solomon in dedicating the temple, as described by Josephus, *Antiquities of the Jews* 8.4.107-11 uses the phrases 'Thou art very near to them all' and 'The Deity stands in need of nothing.' It was Lk surely, and not Paul, who reversed the order of these sayings, as he does again and again with the sayings of Mk, Mt and Jn; and also, as he does with all his sources, he makes the affirmative statement negative and the negative statement affirmative, until we get (Acts 17.25 and 27): 'as though He needed anything' and 'though He be not far from everyone of us.' Solomon

¹ Thoroughly Lucan (as we shall soon see, pp. 46-8,) is it to use a part of his source in one place of his writings, and the other part in another place, as here Aratus and Epimenides are used.

² Also verse 30 is from the *Wisdom of Solomon* 11.23-4: 'And thou overlookest the sins of men to the end that they may repent.'

at this same place reminds us that the Lord's house is created out of his own works, which are 'heaven and earth.' Paul (or Lk) reminds us that he is 'Lord of heaven and earth, and dwelleth not in temples made with hands.'¹

So much depends upon the method that we are employing that we cannot too often challenge its soundness. Particularly it is necessary to go slowly at this juncture, since the very number of derivations that we are encountering is apt to rush the investigator on until we find him claiming derivations where the reader is by no means convinced that there are such. This has been the weak spot in the method in the past: that scholars who have used it have applied it, not only to striking similarity of phrases, but to phrases where the similarity might easily have been accidental, and worse still to similarity of ideas, whereas the method is sound only when it shows a *great* similarity of *phrasing* and where derivation is also to be postulated for other reasons: either a convergence of evidence or a like event as well as like words. It might be held that Lk (or Paul) and Josephus arrived at those somewhat commonplace ideas about God independently, and in general it might be argued against this method of verbal derivation that no man has a monopoly of thought; but, on the other hand, it is a fact to which all literature testifies that no two persons express themselves in precisely the same language. Even my use of the phrase 'beyond the peradventure of a doubt' shows that I am writing later than the well-known use of the phrase in the message of Mr. Wilson. Two persons might have originated the phrase 'lucid intervals,' but the fact is that no two persons have done so — both the English and the Spanish use of the phrase springs from the Latin.

It will be seen, too, that as in this case of Lk's dependence upon Josephus the proof rests upon more than the simple resemblance of a single phrase. There are often two or three phrases and these phrases have their source in contiguous, or almost contiguous, paragraphs of Josephus. Secondly, we recognize Lk's paraphrasing hand, which his use of Mk has made us so

¹ It is interesting to compare (if not to claim as a background) Josephus' *Auto.* 17 with Acts 17:10-21 (the verses immediately before Paul's speech); particularly the following sentences from the *Auto.*: 'Many of them gladly received that invitation of his as ever fond of innovations and by nature disposed to changes'.....'A messenger had come to me from Silas.....that I might make haste thither'.....'Upon the receipt of this letter from Silas.....I travelled by night'.....'But when I was in the open place of the city.....I attempted to make a speech to the multitude of the people.....standing on a certain elevated place.' (The charge against Paul, that he was a setter forth of strange gods (v. 18), was, of course, the same as that brought against Socrates in Athens).

familiar with.¹ Thirdly, mistakes in Lk are at once explained when we see how he misinterprets Josephus, just as he made mistakes, as we have seen, when he misinterpreted Mk and Mt. Fourthly, we are greatly helped in this general investigation in that we need chiefly consider (in the case of Lk) the additions that he makes to the matter he derived from Mk (or Mt or Jn). For instance, following Mk as he generally does in his account of the Crucifixion, whence, we ask ourselves, does he get the details of the multitude 'smiting their breasts'; of Christ's turning and saying, 'Daughters of Jerusalem, weep not for me'; and, finally, of the Ascension, which things he alone records? Turn to the forty-eighth section of the eighth chapter of the fourth book of Josephus' *Antiquities*, and our question is at once answered; for there it is related of Moses that on his last journey the women of the multitude that followed him 'smote their breasts,' that Moses turned and bade them not to lament, and that 'while he was still discoursing with them, a cloud stood over him on the sudden and he disappeared,' which became Lk's 'when he had said these things. . . . a cloud received him out of their sight.'

I have relegated to a note² the discussion of some of the better known battle-fields upon which this war has been waged, but because some of it is old material, it should not be thought less important or conclusive. Every year the case for Lk's dependence grows stronger. Of course there are those who find a new explanation for every phenomena that presents itself, but that is not scholarship, nor is it fair play. Thus, they find themselves in the awkward position of making themselves believe that when Lk adds to his synoptic narrative John the Baptist's advice to the soldiers (Lk 3.14): 'Do violence to no man, neither exact anything wrongfully, and be content with your wages,' he was not copying Josephus *Auto.* 47.244, where

¹ See Appendices E and I.

² See my article in the *American Journal of Theology*, October, 1913: — The classic example of these Josephus-Luke resemblances is that of *Antiquities*, 20.5.97-102, and Acts 5.34-7. Josephus in his narrative says that while Fadus was procurator of Judea a certain charlatan, Theudas by name, drew a very great number of people after him, but that Fadus sent a squadron of cavalry against them, which slew many and took many alive. Taking Theudas also alive, they cut off his head and carried it to Jerusalem. Josephus goes on to say that the procurator, Alexander of Judea, put to death some of the sons of Judas the Galilean, who had incited the Jews not to pay their taxes in the time of Quirinius. Now these two insurrections, that of Theudas and Judas's sons, occurred between the years 44 and 48 A.D. Yet Lk in his narrative in Acts 5.34-7 makes Gamaliel, speaking previous to 34 A.D., say (addressing the council behind closed doors and after the Christians had been put out): 'For before these days rose up Theudas, giving himself out to be

somebody; to whom a number of men, about 400, joined themselves, who was slain; and all as many as obeyed him were dispersed and came to naught. After this man, rose up Judas of Galilee in the days of the enrolment and drew away some of the people after him; he also perished, and all as many as obeyed him were scattered abroad.' Even Harnack calls this 'a gross chronological blunder' on the part of Lk, though he denies Lk's derivation from Josephus, from whom alone we know it to be such a blunder. But how can the derivation be denied? Not only are the verbal agreements in the Greek considerable, but it is in the very divergence of phrases which are nevertheless equivalents that the hand of this prince of paraphrasers is seen: — *Josephus*: 'A certain charlatan Theudas by name.' *Lk*: 'Theudas, giving himself out to be somebody.' *Josephus*: 'Slew many of them and took many of them alive.' *Lk*: 'Were dispersed and came to naught.'

The *Antiquities* of Josephus was published about 101 A.D. Lk and Acts must therefore have been written later than 101 A.D. (also, as we shall soon see, later than the *Autobiography* of Josephus, 105[?] A.D., and later than Ignatius, *Epistle to the Smyrnaeans*, 110-15 A.D.); and it is the lateness of these dates that causes a number of scholars to deny these derivations, even though they admit those from the *Jewish War* of Josephus (79 A.D.), where the resemblances are not nearly so striking. But those between the *Antiquities* and the *Autobiography* are not only more striking, but (and this all-important fact has not been emphasized) they are not scattered throughout the twenty books of the *Antiquities* and the many pages of the *Autobiography*, but the more obvious of them 'bunch' themselves within a few pages of each book. See notes *id* to *jd*.

We may be sure that the insurrections of Theudas and Judas' sons, the great famine of 46 A.D., the taxing of Quirinius, and the death of Herod Agrippa II, referred to in two successive sentences (20.5.101-2) of the *Antiquities* of Josephus, were made use of by Lk, who became mixed in his references. He then turned six chapters back in Josephus (*Ant.* 19.8.343-50) for an account of the death of the right Herod (Agrippa I), loosely paraphrasing as usual, but retaining a sufficient number of phrases and their order to make the appropriation unmistakable. *Josephus*: 'On the second day. . . . he put on a garment made wholly of silver and of a contexture truly wonderful, and came into the theatre in the morning. . . . and presently his flatterers called out. . . . that he was a god. . . . and they added "although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature." Upon this the king did neither rebuke them, nor reject their impious flattery. . . . A severe pain also arose in his belly, and began in a most violent manner. . . . And when he had been quite worn out with the pain in his belly for five days, he departed this life.' Acts 12.21-3: 'And upon a set day Herod, arrayed in royal apparel, sat upon his throne and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.' Josephus refers to the owl over Agrippa's head as a messenger (*ἀγγελος*) of ill tidings; Luke refers to 'the angel (*ἄγγελος*) of the Lord' that smote him. The otherwise unaccountable 'worms' and the 'gave up the ghost' are from *Ant.* 17.6.169, 178, where the death of Herod the Great is described.

How can we, why should we, deny this Josephus-Luke sequence? Of course, if we take the resemblances *seriatim* and speak as though the passages in Josephus were wide apart, the hypothesis of appropriation may not in every case be forced upon us; but if we consider the resemblances *in toto*, the parallel order of events in the particular two passages, the identity of many Greek words, and finally the contiguity in Josephus of two or more of the passages, and the explanation the whole matter gives of Lk's chronological errors, the evidence becomes overwhelming. Dr. Stanton, denying the derivation, says in *This Gospels as Historical Documents*, II, 267: 'The account of Jesus in the temple at the age of twelve, given in Lk 2.46-47, has been held by some to have been taken from a passage in the *Autobiography* of Josephus about his own boyhood. It cannot, however, be denied that there is a moderation of statement in the Evangelist's narrative which compares very favourably with the bragging tone and doubtless exaggerated description of Josephus. A writer who followed another in a matter of this kind would usually be disposed to claim for his hero as much as he found claimed for another. Our evangelist, if he had Josephus in view, has at least resisted this temptation.' Josephus writes: 'When I was about fourteen years old I was praised by all for my love of learning, and the chief men of the city continually came together in order to learn from me some more accurate knowledge concerning the things of the law.' Lk says simply that Jesus was 'found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard him were amazed at his understanding and his answers.' And three pages further on Dr. Stanton writes: 'We have an account by Josephus in his *Autobiography* of his

the same three bits of advice occur, including the first, which must be considered an extraordinary one for soldiers: 'I also advised them (soldiers) to fight with nobody, not to defile their hands with plunder. . . . and be content with their sustenance.'

Josephus (*Ant.* 11.8.334) relates that Alexander when in Macedonia saw a divine person in a dream who exhorted him to make no delay but to cross the sea and conquer Asia. Lk in Acts 16.9 relates that Paul when in Asia saw in a vision by night a god-sent person who exhorts him to 'come over into Macedonia and help us.' Josephus also relates (*Auto.* 42.208-9): 'A dream I saw that very night. . . . A certain person stood by me and said, O man. . . . put away all fear. . . . Remember that thou art to fight with the Romans.' Lk in Acts 27.23-4 also relates: 'There stood by me this night the angel of God saying, Fear not, Paul; thou must be brought before Caesar.' Even when borrowing dreams Lk takes the trouble in one case to reverse the direction from Macedonia to Asia into from Asia into Macedonia, in the other case changing from affirmative to negative: 'O man, put away all fear' to 'Paul, fear not.' The Lucan touch is also seen in changing 'Abila, which had been the tetrarchy of Lysanias' to 'Lysanias, the tetrarch of Abilene.' Unfortunately for his reputation as

being shipwrecked on a voyage to Rome, and his account has been likened by some to that of St. Paul's shipwreck.' And Dr. Stanton doubts any analogy here also. But in the first instance he does not note that Josephus mentions Jerusalem by name and begins his account, not 'when I was about fourteen years old,' but 'when I was a boy and about fourteen years old;' (compare Lk: 'When he was twelve years old. . . . the boy Jesus tarried behind in Jerusalem'); that a few chapters later on (15) Josephus writes: 'I was now about the thirtieth year of my age'; which is Lk 3.23: 'Jesus himself. . . . was about thirty years of age' (Josephus has *ὑπάρχων*, Lk *ἀρχόμενος*).

Nor as regards the shipwreck does Dr. Stanton note, as he should do, that in each case it was a question of a certain priest (or priests) from Jerusalem who had been in bonds and sent to Rome to plead their cause before Cæsar; that after a number of hazards 'the ship was wrecked in the Adriatic sea'; that the number on board is in each case and at nearly the same point mentioned; that during the journey a transfer is made from one ship to another; that 'they swam for their lives' at night or towards morning; that none is mentioned as drowned; and that some of them at length arrived by another ship at Puteoli, and so finally at Rome. But a still more important omission by Dr. Stanton is that the account of the shipwreck in Josephus occurs on the same page as the account of his discussion with the doctors!

Moreover, Professor Stanton's comment that 'a writer. . . . would be disposed to claim for his hero as much as he found claimed for another' is beside the mark. That is not Lk's method of paraphrasing (although as a matter of fact he makes Jesus before the doctors two years younger than Josephus before the doctors). On the contrary, he usually or at least frequently lowers, not heightens, effects; his sole aim apparently was to tell the story in his own words, and his sole method was to change his originals, result as it might. But he practically never effaced his tracks, and if anything further were needed to prove unity of authorship for all of Lk and Acts it would be found in the fact that the same paraphrasing hand is seen in nearly every chapter of both documents.

an historian Lk omits the 'had been' of Josephus, and thus falls into the blunder of coupling Lysanias, who was executed in 36 B. C., with the fifteenth year of Tiberius Caesar, which was 26, 28, or 29 A. D. Josephus' phrase is (*Ant.* 20.7.138) 'the twelfth year of his reign (Claudius Caesar) the tetrarchy of Philip and Batanea, and added thereto Trachonitis, with Abila, which last *had been* the tetrarchy of Lysanias.' Lk's corresponding phrase is (Lk 3.1) 'in the fifteenth year of the reign of Tiberius Caesar Philip being tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.' This third chapter of Lk is also the one in which the curious Josephan advice to the soldiers is given.¹

¹ Some thirty cases where Lk has stolen thunder from Josephus are listed in the notes.

CHAPTER VI

Ignatius, Philo, Tobit and the Protevangel as Sources

Is there anything that Lk was not capable of, one might ask, were it not that the argument hurries us on, and we are bound not to generalize, but to be specific, if we are to detect the Lucan habit of appropriation from the books now to be examined.¹ Keeping in mind his 'compositeness' and his 'contrariness,'² let us remember these five other facts: (1) that we are trying to find the sources of Lucan 'accretions'—single verses or episodes that do not fit in with the Synoptic or with the Johannine story; (2) that Lk is inclined to 'use up' his source — in other words, if he does not use all of it in one place, he reserves what is left for another (see also on this point notes *ib*, *ic*, *id*); (3) that frequently he 'gives himself away' by using the introductory, unessential phrase of his source, as well as the one that contains the fact which he is seeking, as in the case of the Ascension — Josephus: '*while he was discoursing with them a cloud stood over him on the sudden and he disappeared*'; Lk: '*when he had said these things a cloud received him out of their sight*'; and again in the case of the lament over Jerusalem (*Jewish War* 7.5.112): '*As he (Titus) came to Jerusalem in his progress he could not but pity the destruction of the city*'; Lk 19.41: '*When he drew near, he saw the city and wept over it.*' (4) Lk, as well as Barnabas and others, uses an introductory 'Truly,' 'Of a truth,' 'Lo!' 'Yea,' or 'Behold!' to borrowed matter. (5) We have seen

¹ During the last century scholars have been directing their attention to a dozen or more books, commentaries, tracts, letters (some pre-Christian some belonging to the first and second centuries of our era), that contain phrases identical with, or strikingly similar to, certain ones found in Mk, Mt, Jn, and Lk. More often than not scholars have been content either merely to note them or to speak of them as coincidences, influences, imperfect recollections, colourings, traces, flakes, verbal echoes, or as derivations from the Gospels; whereas once we assent to the main thesis of this study — namely, that there is no case on record where two writers *independently* employ the same significant language, even in describing the same event — and once we have seen how particularly applicable this thesis is to the successive construction of the Four Gospels, each dependent upon (and embodying as far as its author wishes) the matter of the Evangelists that preceded him, and especially as regards Lk, once we have marked the extremes to which he went in his adaptation of the words of others, then have we altogether a new vantage-point for seeing that a number of these writings whose contents, in places, bear such close resemblances to verses of our Gospels, were, in fact, at those places *direct sources* for our Gospels. Sanday, writing in 1876 of the problem of the parallels in Mt and Lk, said: 'If it were only solved, it would in all probability give us the key to a wide class of phenomena' (*The Gospels in the Second Century*, p. 65).

² Illustrated on pp. 46-50.

that Lk is not adverse to transposing the order, not only of events as recorded by his authorities, but also the parts of phrases.

LUKE'S USE OF IGNATIUS. — Let us first apply these tried weapons to Ignatius's *Epistle to the Smyrnæans* (110-15 A.D.), and we can at once show this to have been a Lucan source: 'For I know and believe that he (Jesus) was in the flesh after the resurrection. And when he came to Peter and those who were with him, he said to them: Take, handle me, and see that I am not a spirit without body.'¹ This became Lk 24.39: 'Handle me and see, for a spirit hath not flesh and bones.' Note the inevitable paraphrasing. Note, too, that Lk 5.9 adds even the unessential phrase 'and those who were with him' to the account that he is otherwise taking and confusing from Jn. Ignatius continues: 'After his resurrection he ate with them and drank with them.' This phrase Lk saved for Acts 10.41b (Peter to Cornelius): 'who did eat and drink with him after he rose from the dead,' inverting the parts of the phrase.

TOBIT A GOSPEL SOURCE. — Our next application is to the *Book of Tobit* (certainly pre-Christian, at the latest 170 B.C.). Here Lk found incident and phrase for the parable of the Prodigal Son (15.11-32). It will be remembered that the father sees the prodigal 'afar off.' Why, it is not clear, until we turn to *Tobit* (Hebrew translation 11.5-10), where his mother Anna, who had been sitting daily on the highway waiting for her long-absent son, saw him 'afar off' and 'ran and fell on his neck.' The calf (calves) had already been killed (*Tobit* 8). In passing we may note that the phrase 'Father, I have sinned against thee' and the idea of tending the swine came from the Syriac and Armenian version of the story of *Ahikar* — Syriac 8.34: 'Forgive me this my folly (= Armenian 8.24: 'Father, I have sinned against thee'), and I will tend thy horses and feed thy pigs which are in thy house.' Finally, the phrases 'riotous living' and 'devoured his living with harlots' are certainly from the original of the Parable of the Talents, as found in the *Gospel according to the Hebrews*.² This Gospel has: *κατὰ τοῦ ἀσώτως ἐξηκότος . . . τὸν μὲν καταφαγόντα τὴν ὑπαρξιν μετὰ πορνῶν;* Lk 15.13, 30 has: *ζῶν ἀσώτως . . . ὁ καταφαγὼν σοῦ τὸν βίον μετὰ πορνῶν.*

¹ Ignatius in turn had taken this from the *Gospel acc. to the Hebrews*.

² Quoted by Eusebius, *Theophania* 22.

Returning to *Tobit*, the angel Raphael is a guide to Tobias the son on his journey, and when at the climax of the story the angel reveals himself, one short paragraph (R^s 12.16-22) supplied the Evangelists with many phrases for the foretelling, reappearing, and ascending Christ: 'And they [Tobit and Tobias] were both troubled and fell upon their faces, and they were afraid. And he [Raphael] said unto them, Be not afraid, peace be unto you. When I was with you. . . . And ye behold me that I have eaten nothing. . . . Behold, I ascend to him that sent me. . . . And he ascended. And they rose up and could no longer see him. And they blessed and praised God.' All of which reminds us of Mt 17.6 (Lk 24.5): 'they fell on their faces and were sore afraid'; Mt 28.5, 10: 'Be not afraid'; Jn 20.19, 26 (=Lk 24.36): 'Peace be unto you'; Lk 24.44: 'while I was yet with you'; Lk 24.39, 49: 'Behold'; Jn 21.5 (Lk 24.41): 'Have ye aught to eat?' Jn 20.17: 'I ascend unto my Father,' and 20.21, 'as the Father hath sent me,' and 16.5, 'I go unto him that sent me'; Lk 24.51, 53: 'While he blessed them, he parted from them and was carried up into heaven. . . and they were continually in the temple blessing God.'

We see, and we shall further see, that this habit of reconstructing incidents from sources that were congenial (though frequently not authentic) was not peculiar to Lk. Even Mk, who has fewer accretions than any of the others, is at times guilty, though it is Mt's account of the Transfiguration (17.1-9), with its phrase 'his face did shine as the sun,' that is most closely modelled on the Transfiguration of Moses as found in Philo,¹

¹ Philonic thought and language, the thought and language of Greek philosophy as apparent at Alexandria during the first half of the first Christian century, appear *passim* throughout the New Testament. It was one of the many contributing streams (Jesus himself, the Old Testament, the Christian Gospels and Epistles, the Apocrypha, the Pseudo-epigrapha, the Talmud, the Midrash, Josephus) that went to make up Christian philosophy and religion. Philo's thought and language, as distinct from incidents, are, in the Fourth Gospel, chiefly reflected in the first, fifth, and sixth chapters. For Jn 1.14-8 compare Philo, *On the Posterity of Cain* 18, where it is shown that 'to see God is the mark of primogeniture.' The phrase (verse 16) 'grace for grace' is a reminiscence of the same treatise, 43. Verse 18a is from *On the Change of Scriptural Names* 2; 'Do not think that the living God is ever seen.' For Jn 5.17 compare Philo, *On the Allegories of the Sacred Laws* 1.7 and 1.3. For Jn 5.19 compare Philo, *On the Confusion of Tongues* 14: 'The Father of the Universe has brought him (the Logos) into being as his eldest Son, whom elsewhere He calls his first-born Son. And he that was begotten, imitating the ways of his Father, and looking to his archetypal patterns, kept forming the separate species.' The thought in Jn 6.31-5 is from Philo, *On Who is the Heir of Divine Things* 39: 'The Logos distributes to all the heavenly food of the soul, which is called manna'; also *On the Allegories of the Sacred Laws* 59: 'You see, then, that the food of the soul consists in the Word of God, given continually like the dew.' Jn, as if to make us doubly sure that he was mingling Philo with his Christian teaching, quotes (verse 31) Exodus 16.15, even as Philo does at this point. For Philo as the source of the mock-crowning of the Crucifixion, see note *mc*.

Life of Moses (20-50 A.D.), Book III, the same passage that served for the Temptation in the Wilderness: 'For having gone up into the loftiest and most sacred mountain in that neighbourhood in accordance with the divine command. Moses is said to have remained there all that time without eating any of that food which is necessary for life. And as I said before, he descended again after forty days much more beautiful in his face than when he went up, so that those who saw him wondered and were amazed and could no longer endure to look upon him with their eyes, inasmuch as *his countenance shone like the light of the sun.*' We now can appreciate the difficulty of locating Mk and Mt's 'high mountain.'

THE PROTEVANGEL OF JAMES IS THE SOURCE OF THE BIRTH STORIES. — These appropriations by the Evangelists, particularly by Lk, affect primarily the supernatural elements (other than the miracles) in the Gospels — the Annunciation,¹ the Temptation in the Wilderness, the prophecy of Jerusalem's destruction, the Messiahship,² the Last Judgment, the Transfiguration, the Appearances, the Ascension, the Gift of Tongues.³ The Gospel accounts of these events (not necessarily the events themselves) are found to be more or less manipulated. This is also true of the Virgin Birth,⁴ though to a less extent, since the document which, I think, served as a source, not being dated,

¹ The original source of the Annunciation seems to have been *Biblical Antiquities*; see note *in*.

² See p. 56, n. 1.

³ In the *Midrash* to Psalm 68.11 (*Schemoth Rabba* 70d) Lk found what he wanted for his gift of tongues at Pentecost (Acts 2.1-13), the more since this first gift of tongues, if so it may be termed, also, according to tradition, took place at Pentecost (Bacon, *I. N. T.*, 1900, p. 216 *n.*) and was accompanied by considerable atmospheric disturbance of one kind or another (Philo, *On the Ten Commandments*, 9). This is what Lk found: 'The voice from Sinai was divided into seventy voices and seventy languages, so that all nations of the earth heard the law, and each actually in its own language' (Lk's 'every man heard in his own language'), and in the *Midrash Tanchuman* 26c: 'Every people heard the law in its own mother-tongue' (Lk's 'every man in our own language wherein we were born').

⁴ If our demonstration in Chapter X is correct that the *Gospel acc. to the Hebrews* is the first of the Gospels (even before Mk), then the Virgin Birth theory probably originated there: 'It is written in the *Gospel acc. to the Hebrews* that when Christ wished to come upon the earth to men, the good Father called a mighty power in the heavens, which was called Michael, and committed Christ to the care thereof, and the power came down into the world, and was called Mary, and (Christ) was in her womb for seven months.' Bishop Cyril of Jerusalem in a sermon preserved in Budge, *Miscellaneous Coptic Texts*, p. 638. It is to be noted that Jn makes no mention of the Virgin Birth, nor any of the above-mentioned supernatural occurrences save the Appearances. Justin Martyr (154 A.D.), *Dialogue* 48, admits that those who rejected the Virgin Birth were still accounted Christians. Paul, also, apparently knew nothing of the Virgin Birth: Galatians 4.1, 'born of a matron, under the law (or 'normally'); also Romans 1.3, 'born of the seed of David according to the flesh.' (*Exp.* vol. 18, p. 273.) For the Nativity story as *Midrash* on Judges 13 and I Samuel 1.3, 13, 18, see Selwyn, *First Christian Ideas*, pp. 78-80. The *Sepuagint* adds to verse 18 of I Samuel: 'She went into the inn,' which Lk characteristically changed into 'There was no room in the inn.'

cannot be proved anterior on external grounds, and also because this source is narrating the Virgin Birth of Jesus Christ and not of some other person, with the result that we have now a document earlier than Mt and Lk to appeal to. The *Protevangel of James* claims to be written by James: 'And I, James, wrote this book, when there was a tumult in Jerusalem, when Herod died a bitter death; and I withdrew to a desert place, until the tumult subsided from Jerusalem,' Herod Agrippa I died a very bitter death in 44 A.D. (*Ant.* 19.8.350). If we are to suppose that the account was written by a James and that this James was the brother of Jesus, Hegesippus (quoted by Eusebius *H. E.* 2.23) says that there was a tumult at Jerusalem because of this James. Most scholars date the *Protevangeliium* (as it stood originally) as of the early second century. There is no absolute reason for not dating it earlier, if not as early as 44-62, James the brother having been stoned to death in 62-63 according to Josephus (?) *Ant.* 20.9.200.¹ I should, however, place it as late as 100 A.D. (See Section VI b.)

So much for the date and author of the tract. As to its contents, it is an account of the annunciation, birth and infancy, first of Mary the mother of Jesus, and then of Jesus himself, giving us, also, the familiar elements of the dumb Zacharias, the visit by Mary to Elizabeth his wife, the leaping of the unborn John in Elizabeth's womb, Joseph's doubt and decision to put Mary away secretly, the appearance of the angel to him in a dream, the Birth near (not in) Bethlehem, the inquiry and visit of the Magi, following a star from the East, the part played by Herod, and the mention of Simeon. In fact, we have here the Mt and Lk birth-stories woven into one, with added, and sometimes a change of, detail.

Now it would be a natural assumption that the author of the *Protevangel* wrote later than Mt and Lk and drew on them for his story; but there are indications that the reverse was the case. (1) Lk, we know, wrote later than 110-15 A.D. (later even than 132 A.D.), since between those dates Ignatius wrote his *Epistle to the Smyræans*, one of Lk's sources. In passing, we think that Ignatius also knew of the *Protevangel*, since in the latter we find, 'We have seen a star which is greater in its size shining amongst these stars,' and in the former, 'A star shone forth in the heaven more brightly than all the stars.'

¹ Hegesippus says that it was shortly before Vespasian invaded Judæa (68 A.D.).

Ignatius is the only other very early extra-canonical writer to mention the Virgin Birth, getting it, we now may presume, from the *Protevangel*, where it appears immediately before the reference to the Star.

(2) There is evidence to indicate that Mt came later than Clement's *Epistle to the Corinthians* (105-10 A.D.), if not later than Ignatius's *Epistle to Polycarp* (110-15 A.D.).¹ As regards dates, therefore, it is easy to think that the *Protevangel* came before Mt and Lk. (3) We know that Lk in his first chapter, no less than elsewhere, is appropriating — thus 1.17b is from *Sirach* 48.10 (180-175 B.C.): 'To turn the hearts of the father unto the children'; and 1.52 is after *Sirach* 10.14: 'The throne of the proud God overthroweth and setteth the humble in their place.' It is not surprising, therefore, to find the *Magnificat* begin with what, according to the *Protevangel*, were the words of Mary's mother upon the birth of Mary, 'My soul doth magnify the Lord this day.'² It was, according to this authority, on the occasion of her visit to Elizabeth that Mary said, 'Who am I that all generations should call me blessed?' (4) According to this source, Jesus was born in a cave near, not in, Bethlehem, which accords with the Syriac tract of the Star in the East, supposed to have been written 119 A.D.,³ and with Justin Martyr (*Dialogue* 78) 154 A.D. Only later, at the time of the Massacre, did Mary 'take the boy and wrap him in swaddling clothes and lay him in a manger of the oxen.' We know that Lk was certainly capable of these transformations. It is not easy to think of the author of the *Protevangel* making the reverse mistakes, this and that recorded under 3. (5) The *Protevangel* agrees with Mt that Bethlehem was the first home of Joseph and Mary (not Nazareth, as Lk would have it), and states that the birth occurred while they were on their way to the enrolment, two or three miles from their home. This enrolment was the one under Quirinius, which did not occur till 6 or 7 A.D. Tatian (2.9-10) distinctly says that it was. Demetrius in his sermon *On the Birth of Our Lord* (Budge, *Miscellaneous Coptic Texts*) also speaks of the birth occurring when Quirinius was governor of Syria.

¹ See note *kh*. In any case it has often been assumed that the first two chapters of Mt are a late insertion (see Moffatt, *I. L. N. T.*, pp. 250-2).

² Several other phrases of the *Magnificat* are taken from Hannah's song upon the birth of Samuel (I Samuel 2.1-10). That the birth of Samson (Judges 13) also served as a model for the birth of Jesus, see p. 63.

³ See the translation in the *Journal of Sacred Literature*, October, 1866.

CHAPTER VII

Luke's Untrustworthiness

WE have now established a sufficient number of sources of Lk and Acts to enable us to determine Lk's various literary qualities and his worth as an historian. We shall risk the repetition of a few instances of his shortcomings already noted in order that we may summarize under various headings all of his more glaring errors and failures. How serious such self-condemnation is not only for Lk but for the whole Gospel story need not be said, but it cannot be ignored and the Christian position must be entirely restated in order to square with it.

LUKE'S UNTRUSTWORTHINESS SHOWN BY HIS TREATMENT OF MARK.¹—All scholars acknowledge Lk's freedom of treatment of Marcan matter, but there are still many who openly apologize for this freedom by saying either that the object which he set himself demanded such paraphrasing, or that he was no worse than other historians of his time; and many scholars and divines, quoting Renan to the effect that the Gospel of Lk is the most beautiful book in the world, treat Lk's methods of adaptation as if they were of little consequence, literary or historical. The parables peculiar to Lk are masterpieces in miniature; but his handling of the Marcan material is, merely from a literary point of view, far from admirable. Take the first instance in which the words of Christ, as recorded by Mk, are recorded by Lk. Mk 1.17: 'Come ye after me and I will make you to become fishers of men'; Lk 5.10: 'Fear not; from henceforth thou shalt catch men.' A little further on, at Mk 1.38, Jesus says simply: 'Let us go elsewhere into the next towns, for to this end *came I forth*.' Lk 4.43 deliberately changes this into: 'I must preach the good tidings of the kingdom of God to the other cities also; for therefore *was I sent*.' Mk 2.12: 'We never saw it on this fashion'; Lk 5.26: 'We have seen strange things to-day.' Mk 2.21: 'Else that

¹ We have already mentioned (pp. 6-7) fourteen cases where Lk by wrongly paraphrasing Mk seriously blunders; we shall shortly mention (pp. 44-5) eighteen cases where Lk seriously contradicts himself without regard to sources; we mention here a few cases where in paraphrasing Mk Lk makes mistakes in phraseology rather than in fact — that is, many of them quickly turn to nonsense.

which should fill it up taketh from it, the new from the old, and a worse rent is made'; Lk 5.36: 'Else he will rend the new, and also the piece from the new will not agree with the old.' Mk 6.10: 'Wheresoever ye enter into a house, there abide till ye depart thence'; Lk 9.4: 'And into whatsoever house ye enter, there abide and thence depart.' Lk changes Mk's verse, 'And (Herod) said, John the Baptist is risen from the dead and therefore do these powers work in him' into 'And Herod said, John I beheaded, but who is this about whom I hear such things?' (Mk 6.14, Lk 9.9). Mk 9.6: 'For he wist not what to answer'; Lk 9.33: 'Not knowing what he said.' Mk 10.32: 'He began to tell them the things that were to happen to him'; Lk 18.31 'And all the things that are written by the prophets shall be accomplished unto the Son of man.' Mk tells us how the chief priests and scribes sought to kill Jesus, but 'not during the feast days lest haply there shall be an uproar of the people.' Lk wrongly says that they sought to kill Jesus, 'for they feared the people' (Mk 14.1-2, Lk 22.2). Mk 13.15-6 says: 'Let him that is on the housetop not go down nor enter in to take anything out of the house. And let him that is in the field not return back to take his cloke.' In the parallel passage, taken directly from this, Luke 21.21 says (not having mentioned a house): 'Let them which are in the midst of her depart out, and let not them that are in the country enter therein.' Yet Lk transfers the passage accurately enough in another place (17.31). In other words, he not only gives variety to the Marcan narrative, but he secures variety of expression within himself, making one Marcan verse say two different things.¹

Mk, it will be remembered, says that after the feeding of the Five Thousand Christ bade his disciples get into the ships and go 'unto the other side to Bethsaida.' Lk makes no mention of this, but he *begins* his account by saying that the miracle occurred in 'a city called Bethsaida' (Mk 6.45, Lk 9.10). This is a favourite method with Lk — namely, to transpose a Marcan word or idea from the end to the beginning of the incident or from the beginning to the end. Sometimes he does this harmlessly, but again he is misleading, as where he represents Jesus,

¹ So Lk 9.45 and 18.34. Lk (21.23 and 23.29) does the same thing with Mt 24.19. The most interesting case of this *double emploi* is the translation (8.54) as 'Maid, arise' of Mk's (5.41) 'Talitha, cumi,' and yet preserving it in Acts 9.40 as 'Tabitha, arise,' no other case of Tabitha as a name being known before the seventh century.

Moses, and Elias 'speaking of his decease, which he was about to accomplish at Jerusalem,' though there is nothing in Mk to support this assumption; nothing to suggest it save that as they came down from the mountain Jesus talked with his disciples of this event — a fact suppressed by Lk (Mk 9.12, Lk 9.31), though he seizes on the phrase 'be set at nought' for the (peculiar to Lk) trial before Herod — which is, in truth, a very patchwork of appropriations from other incidents (Lk 23.8-11).¹

There can be no mistaking these transformations by Lk, for they are done deliberately, for a purpose and withal clumsily: he is at pains enough to make the incision, but often careless about healing the gaping wound, as where he bodily removes the incident of the scribe asking Jesus which is the first commandment — removes it to another place in order to lead up to the Parable of the Good Samaritan. Lk changes 'scribe' to 'lawyer,' and the question to 'what shall I do to inherit eternal life?' although he has the incident that is rightly introduced by that question elsewhere (Mk 12.28, Lk 10.25, Lk 18.18). In Mk this incident of the scribe and his question occurs immediately after the incident of the Sadducees and the resurrection. Mk closes the second of the two incidents by saying that the scribe agreed with Jesus, and that after that no man durst ask him any question. Having cut out as much of the incident as he could use, Lk leaves these last verses an inappropriate tag to the incident of the Sadducees and resurrection (Lk 20.39-40).²

LUKE'S UNTRUSTWORTHINESS NOW FURTHER EMPHASIZED BY HIS TREATMENT OF MATTHEW. — Now, precisely as Mk fares at the hands of Lk, so does Mt fare — only the results are more serious, since whereas Mk chiefly records incidents, in Lk's adaptations from Mt it is the very words of Christ that suffer. But the Lucan treatment, whether of word or of incident, is the same, and there are sufficient Marcan sayings to lose their identity in Lk, to tell us what will be the fate of Matthæan sayings. Harnack says of Lk that he 'amplifies, exaggerates, emphasises, accentuates.'³ But in handling his sources, whether Mk or Mt, Lk does more than this: he blurs, obliterates, blunders, fabricates, falsifies, flattens out, mutilates, murders.

¹ p. 46.

² J. Palmer, *The Gospel Problems*, p. 162, says of Lk's use of Mk: 'The greatest confusion of all is found in Lk, both incidents and sayings being frequently mixed up in a most extraordinary manner.'

³ *The Sayings of Jesus*, London 1908, p. 113

Lk 3.7-14 changes the Pharisees and Sadducees of Mt 3.7-10 into a vague multitude, and so misses the point and sharpness of John's rebuke. Mt 4.8: 'The devil. . . . showeth him all the kingdoms of the world and the glory of them.' Lk 4.5 delays the 'of them' too long: 'He showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority and the glory of them'. Lk blunders again in this incident by making the third Temptation of Mt second, so that when Jesus says, 'Get thee hence, Satan' (Mt 4.10), Lk 4.8 is forced to modify this to 'Get thee behind me, Satan' (or, as in some MSS., to omit it altogether), since Satan remains for the third temptation. Mt 8.5-9, supported by Jn 4.46-53, states that the centurion came to Jesus. Lk 7.2-10 changes this and makes the centurion send both elders and friends, with the result that their long speech becomes inappropriate. Lk 13.28-9, by transposing the 'there shall be the weeping and gnashing of teeth' of Mt 8.11-2 from the end to the beginning of the saying, leaves the 'there' (*ἐκεῖ*) in the air, since he does not tell us where, whereas in Mt it is attached to 'outer darkness.' Lk 10.5-6 misses the Aramaism of Mt 10.12-3: 'And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.' The Aramaic way of saluting a house is saying, Peace be upon this house. Lk changes Mt's phrase to, If a son of peace be there, your peace shall be upon him. He misses the reference. Also, he apparently misses (1.31) the meaning of the Aramaic word Jesus (saviour) at Mt 1.21: 'Thou shalt call his name Jesus, for he shall save his people from their sins,' since he drops the second part of the phrase.¹ Mt 10.29: 'Are not two sparrows sold for a farthing?' becomes Lk 12.6: 'Are not five sparrows sold for two farthings?' Harnack² suggests that sparrows had become cheaper. Mt 12.11 speaks of a sheep fallen into a pit on the Sabbath day: in Lk 14.5 this becomes an ox or an ass fallen into a well. Lk 11.37 makes the woes against the Pharisees of Mt 23 spoken in the house of a Pharisee who had invited Jesus to dinner. Lk dilutes Mt's verse, 'Ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly

¹ On the other hand he apparently thinks that the Aramaic *Talitha* of Mk 5.41 is a proper name (Acts 9.36): 'Tabitha, which by interpretation is called Dorcas' (see p. 41, n. 1).

² *The Sayings of Jesus*, p. 84.

are full of dead men's bones and all uncleanness, so that it becomes 'Ye are as the tombs which appear not and the men that walk over them know it not' (Mt 23.27, Lk 11.44). The saying, Mt 23.25-6: 'Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from (as a result of) extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also': is turned to nonsense by Lk 11.39-40: 'Now ye the Pharisees cleanse the outside of the cup and of the platter: but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also?'

LUKE DISQUALIFIES HIMSELF, APART FROM HIS USE OF SOURCES.— (1) Lk 2.2, 5 apparently² makes Jesus born during the enrolment of Quirinius (6 or 7 A.D.), and yet (3.1, 23) has him beginning to be thirty years old in the fifteenth year of Tiberius Cæsar, 26, 28, or 29 A.D. (2) We have already mentioned his other anachronisms.³ (3) At Lk 8.37-8 the demoniac asks to go with Jesus, who is already on the other side of the sea. (4) Lk 11.49 says: 'Therefore said the wisdom of God,' giving the impression that he is quoting from the *Book of Wisdom*; but he is not (see Plummer *ad loc.*). (5) In 13.34 Lk makes Jesus exclaim of Jerusalem: 'How often would I have gathered thy children together,' before Jesus, according to Lk, had, in any ministry, been there. (6) In 16.16 he gives the impression that the law had yielded to the gospel: in the very next verse he indicates that not one tittle of the law shall change. (7) In 18.33 Lk makes Jesus prophesy that he is to be scourged, and Pilate, in Lk 23.16, 22, twice suggests that he do scourge him. But in the end the scourging in Lk never comes off. (8) In one of Jesus' final discourses to the disciples Lk 21.16 makes Jesus say: 'Some of you shall they cause to be put to death'; and then (21.18): 'And not a hair of your head shall perish.' (9) Similarly, 12.10 flatly contradicts 12.9. (10) Lk 22.35 makes

¹ That is, the discrepancies and contradictions are there, in Lk's narrative, though we can understand how we came to commit some of these blunders, like all of those mentioned on pp. 67, 40-5, when once we know the source he was following.

² Not really, since he says: 'This enrolment took place, *as a first*, when Quirinius was Governor of Syria.' Lk found frequent mention of this census in Josephus and took it to be the earliest one. The one during which Jesus was born was, Lk implies, a later one. So the blunder is still worse.

³See p. 6.

Jesus say to the twelve disciples: 'When I sent you forth without purse and wallet and shoes, lacked ye anything?'; but according to Lk 10.4 these words were said to the Seventy, not to the Twelve. (11) Lk 22.61 adds to the Synoptic account: 'And the Lord turned and looked upon Peter,' when Jesus is under guard within the house, and Peter is in the court. (12) Lk 22.71: the Sanhedrin ask, 'What further need have we of witnesses?' when none had been called.¹ (Lk does not follow Mk as closely as he should at this point.) (13) Lk 22.71 fails to state that Jesus was actually condemned to death on the charge of blasphemy (Mk 14.64). (14) Jesus in Lk never has 'the gorgeous robe' (put on him in 23.11) removed.

(15) Lk 23.45 ascribes the three-hour darkness at the Crucifixion to a failing or eclipse of the sun, which, had it occurred, could not have lasted more than eight minutes. But no eclipse could have occurred at the paschal (full) moon. (16) Lk 24.2, like John, says that they found the stone rolled away from the sepulchre, without having stated that a stone had been rolled up against it. (17) In Acts (chapters ten and eleven) Lk emphasizes the fact that Cornelius was the first Gentile to be baptized, although two chapters previous (8.26-39) we are told of the conversion and baptism of the Ethiopian eunuch. (18) In Acts 9.7 Lk says that Paul's companions heard the visionary voice, whereas in 22.9 he says that they did not. Of course, the other evangelists are also caught napping;² but Lk commits ten times as many inaccuracies, intentional and not, as they.³

¹ Lk does not bring them in until the trial of Stephen (Acts 6.11-14).

² Jn, for instance, many times makes Jesus speak of 'the Jews.' Consider too, the mistakes made by the Evangelists in quoting from the O. T., for which see introductory paragraph to Section IVc of Notes; also the eleven categories of error as laid down by Franklin Johnson in the Introduction to his *The Quotations of the NT from the Old*.

³ Consider the errors in Stephen's speech alone — nine in sixty verses: — Acts, seventh chapter, verse 2: The theophany to Abraham is ante-dated (see Genesis 12.1-3) as by Philo and Josephus. Verse 4: Terah's initiative is ignored and his death ante-dated (see Genesis 12.4) as in Philo. Verse 5: According to Genesis 23.4-20, Abraham owned the field of Ephron in Machpelah. Verse 16: Jacob was buried in Machpelah, not in Shechem (Genesis 50.13), and the sepulchre was bought not by Abraham, but by Jacob (Joshua 24.32). Verse 22: Exodus 4.10-7 shows that Moses was not mighty in words, but the reverse (Lk is again following Josephus and Philo). Verses 29-30: Horeb, not Sinai (Exodus 3.1). Verse 43: Damascus, not Babylon. Verses 42-3 are not from the original Amos 5.25-7, but a mistranslation of an obscure and corrupt text (so Cheyne, *Encyclopædia Biblica*, 4791). As to the patchwork nature of this speech, see also p. 47. Yet even Moffatt, knowing the above, writes (*J. L. N. T.*, 1919, p. 304): 'For Lk's remarkable degree of accuracy in geographical, political, and social data, it is sufficient to refer,' etc., and Harnack (*B. E. N. T.* III, 1908, p. xxxix) 'in spite of his notorious shortcomings and credulities' holds Lk to be 'a respectable reporter, author, and witness.'

His literary method, so far as he had any, seems to have been to bring together a mass of material which had any connection (real or fancied) with Jesus, often linking the sayings or incidents together through the attraction of a similarity of words or ideas. The result was what might have been expected. He gives the impression that he did not know what he was writing about.

LUKE'S LITERARY HABITS. — Lk's chief literary quality one might term his 'compositeness,' the tendency to build up a scene from heterogeneous elements borrowed from his sources. If he felt bound to construct something out of nothing, for which he had merely some vague suggestion that it took place, such as the trial before Herod, why did he not make it out of whole cloth, and leave us none the wiser? No, he preferred a patchwork policy, to take data from the places where they stood authentic and give them a new (and therefore false) environment. The Mars Hill speech stands out as the crowning example of this patchwork policy. As already shown on p. 28, it is composed of half a dozen extraneous elements. Second to it is the Parable of the Prodigal Son (notes *ou*, *ov*). Such craftsmanship would be incomprehensible to us, were it not a favourite device of the time (witness the various interdependent Apocalypses).¹ At this point we are not so much interested in Lk's motive as in the fact itself. Consider, too, the trial before Herod (23.6-12). Lk read in Ignatius, *Epistle to the Smyrnaeans* 1, that the Lord was crucified 'under Pontius Pilate and Herod.' He then proceeds to gather material for such a trial: 'the chief priests accused him' is from Mk 15.3; Jesus' silence, the mocking, the arrayal in gorgeous apparel, are from Mk 15.5, 20, 17, while the setting at naught is from Mk 9.12, all of these incidents being suppressed in their proper places.

Still another case is afforded by Lk 19.41-4. The idea of the lament over Jerusalem is from Josephus, *Jewish War*, 7.5.112 (Titus bemoaning the fate of Jerusalem): 'And as he came to Jerusalem in his progress, and compared the melancholy condition he saw it then in, with the ancient glory of the city, and called to mind the greatness of its present ruins. . . . he could not but pity the destruction of the city.' Note Lk's introductory clause, 'And when he was come near.' Verse 43 is from

¹ Cervantes employed it effectively in meticulously adding phrases from many books of chivalry, one to another, to create entirely new scenes in his *Don Quixote*.

Jewish War, 6.6.323: 'encompassed on every side and walled around.' Verse 44a is from Josephus, *Autobiography*, 19: 'Lay it even with the ground. . . . make slaves. . . . of their wives and children.' Verse 44b is from Mk 13.2: 'there shall not be left one stone upon another.'

So Stephen, his trial, speech, and death, are but patchwork: Acts 6.11-7.1 reproduces Mk 14.55-60; 7.53 is from Galatians 3.19; 7.55-6, 58a-60, 8.1ac, 3 reproduce, though loosely, Acts 22.4-5, 20, 26.10, Lk 22.69, 23.34-6; Acts 6.8 echoes 5.12 or *vice versa*. Cheyne, *Encyclopædia Biblica* 4794-5 says: 'The chief linguistic terms characteristic of Acts 6.1-8.3 (especially in the speech) which do not occur elsewhere in Acts or in the rest of NT literature are. . . . Of these thirty-nine no fewer than eighteen come from the Septuagint or Philo — a fact which (especially as the citations are loose and unintentional) corroborates the impression of Hellenistic or Alexandrian colouring.'¹

The trial, stoning, and death of James, the brother of Jesus, as described in Hegesippus, *Commentaries* (quoted by Eusebius, *H. E.*, 2.23), would also appear to be a source of the trial, death, and stoning of Stephen — at least would appear so to any one immersed in Lk's method. 'Hegesippus, who flourished nearest the days of the apostles, in the fifth book of his commentaries gives the most accurate account of him (James, the brother of Jesus); thus (after describing his seizure and questioning by the scribes and Pharisees, because of the tumult he caused at Jerusalem by testifying to Jesus): 'And he answered with a loud voice, he (Jesus) is now sitting in the heavens on the right hand of great Power, and is about to come on the clouds of heaven. And they began to stone him as he did not die immediately when cast down (from a wing of the temple), but turning around he said, 'I entreat thee, O Lord, God and Father, forgive them, for they know not what they do.' ' We can see how now it was that *Stephen* did not die immediately, but found strength to cry out, 'Lay not this sin to their charge.' The phrase as it was really spoken, Father, forgive them, etc., Lk, or a later scribe, also put in the mouth of Jesus at the time of the Crucifixion (where it is omitted by the Sinaitic Syriac) along with other phrases: 'If they do these things in a green tree,' a proverbial saying, and 'Father, into thy hands I commend my spirit,' which probably never were said by Jesus.

¹ See also p. 36, n. 1.

He also uses (Lk 21.27) the second half 'Come on the clouds of heaven' of James' response above, leaving the first half (sitting at the right hand of a great power) to be used by Stephen. According to Mk 14.62, Jesus used the full sentence of himself at the time of his trial.

A second feature of Lk as an historian is what, for want of a better term, we may call his 'contrariness'¹ his tendency to give the opposite or a very different effect to that conveyed by the words of his source. If, for example, his source (Mk 6.45) states that *after* the feeding of the Five Thousand the disciples were to come to Bethsaida, Lk 9.10 says that they were there *before* the feeding. Similarly, what actually occurred (Mk 10.46-52) as Jesus left Jericho, in Lk 18.35-43 occurs as Jesus approached the place. If his source (Mt 5.1) tells of a sermon on the Mount, Lk 6.17 makes it in the Plain. If a scribe (Mk 12.28) asks Jesus a question, Lk 10.26 makes Jesus ask it of the scribe.² Was the bread served before the wine (Mk 14.22-3), Lk 22.17-9 makes the wine served before the bread. If Jesus (Mt 12.11) speaks of a sheep fallen into a pit, Lk 14.5 represents it as an ox or an ass fallen into a well. Mt 1.20 has an annunciation to Joseph; Lk therefore has one to Mary. If Mt 1.2-16 gives the genealogy from Abraham to Jesus, Lk 3.23-38 gives an equally faulty one backward from Jesus to Abraham, and then on to Adam and to God. Paul's companions both did and did not hear the voice (Acts 9.7, 22.9).

This 'contrariness' shows itself again in attributing to Christ what really happened to Moses (see p. 30); in attributing to Stephen (Acts 7.53) a saying of Paul (Galatians 3.19); in substituting Sinai for Horeb (Acts 7.29-30), Babylon for Damascus (Acts 7.43), Shechem for Machpelah, Abraham for Jacob (7.16). When one angel sitting in the tomb, according to Mk 16.7, tells the women that Jesus will appear unto the disciples in Galilee 'as he said unto you,' Lk 24.6' makes two angels, standing, say: 'Remember how he spake unto you when he was yet in Galilee.' What occurred before Pilate becomes a trial before Herod (see p. 46). An incident in Josephus' youth becomes an incident in Jesus' (p. 32, note). Josephus' shipwreck serves as model for Paul's (p. 32, note). In his sources (Mk 13.9, Mt 24.9) the disciples were to be delivered up *after*,

¹ As also brought out by his order-reversals and assertion-changes already demonstrated on p. 18, and in all Appendices.

² For other cases like this, see p. 19, n. 1.

in Lk 21.12 *before*, the rising of the nations. Jn 19.19-20 gives the languages of the cross-superscription in the order Hebrew, Latin, Greek; Lk changes this to Greek, Latin, Hebrew.¹ Where (*Book of Enoch* 63.10) we are told, in *reproval* of them, that the mighty and the kings confess before the Son of Man that 'our souls are satisfied with the mammon of unrighteousness,' Lk 16.9 makes the Son of Man say (a thing he surely never would have said): 'Make to yourselves friends by means of the mammon of unrighteousness.'² Papias says that Mk did *not* write of Christ's acts and words in order. Lk 1.1, following Papias at this point, states that many had tried to present an orderly account of these things. If Alexander 'in Macedonia' sees a 'person in a dream' bidding him to come over into Asia (*Ant.* 11.8.334), Lk (Acts 16.9) makes Paul in Asia dream that he sees a man bidding him cross the straits the opposite way over into Macedonia. So if in another dream Josephus (*Auto.* 42.208-9) is called and is told that he is to 'put away all fear remember that thou art to fight with the Romans,' Paul in a dream (Acts 27.23-4) is called and told to 'fear not; thou must be brought before Caesar.'³

Lk is particularly irresponsible as to numbers. If his source (Mt 10.12) speaks of two sparrows being sold for a farthing, Lk 12.6 writes it five sparrows sold for two farthings; or where it is a question of five, two, and one talents (Mt 25.14-20), Lk 19.12-26 makes it a matter of ten, five, and one pounds. Where the ground brought forth (Mk 4.8) thirty, sixty, and an hundred-fold, Lk makes it all bring forth a hundredfold.⁴ It is not surprising, therefore, that if Emmaus was only 30 furlongs

¹ This verse is omitted in some MSS.

² So Lk 6.24 contradicts *Wisdom of Solomon* 3.18; see note xi.

³ It will seem absurd to many readers to claim that the reason why 'Peter opened his mouth and he said' in Acts 10.34 was because God opened the mouth of Balaam's ass and she said in the Septuagint of Numbers 22.18 and that the reason why Dorcas 'sat up' when she saw Peter in Acts 9.40 was because the ass 'sat down' when she saw Balaam in the Septuagint of Numbers 22.18 but see note xs. And is it any more absurd that Lk should do these things than that he should have changed the owl over the dying Herod into an angel of the Lord (see p. 31, note)? Lk in Acts 15.39 curiously uses the word 'paroxysm' in stating that there was a paroxysm over the question of Mark as an attendant, but Paul in I Corinthians 13.5 had already stated that Christian love never was a paroxysm.

⁴ Where Josephus (*Auto.* 3.15) makes the number on board the wrecked ship 'about 600,' Lk (Acts 27.37) makes them 276. Where Josephus before the doctors (*Auto.* 2.9) was 'about fourteen,' Jesus before the doctors (2.42) was only twelve. Lk follows Josephus exactly (*Auto.* 15.80, Lk 3.33) when their hero 'began to be about thirty years of age'; but again this only made trouble for Lk, since Jesus was more nearly thirty-five. Lk 9.4 says that they sat down in fifties, not in hundreds and fifties as in Mk. With Lk the Transfiguration came to pass in 'about eight days' (9.28) instead of in six (Mk 9.2). The 430 of Galatians 3.17 reappears as 400 in Acts 7.6.

from Jerusalem (*Jewish War* 7.217) Lk should make it 60 (24.13).

THE ARTIFICIAL CHARACTER OF ACTS.— We have so far been speaking chiefly of the corruptions in the Four Gospels, and especially in Lk. We must now, in one paragraph, sum up the untrustworthiness of Acts, which is even more flagrant than of Lk, since in the Gospel Lk was more or less bound by his three chief sources, the other Gospels; whereas in the second part of his history, the Acts of the Apostles, he could let himself go. What the result was we have already noted in the case of the trial, speech, and death of Stephen, the Gift of Tongues at Pentecost, the death of Herod, Paul's shipwreck, Paul's speech on Mars Hill, and Gamaliel's speech to the Sanhedrin.¹ The guess-work on Lk's part continues throughout.² The artificial character of the speeches in Acts is clearly pointed out in *Supernatural Religion*, 1902, pp. 618-29, 667-9. There, too, it is pointed out (p. 606 and note) how the high priests, Annas, Caiaphas, and Ananias, Gamaliel, the two Herods, Agrippa and Philip, together with Herodias, Berenice, and Drusilla, the Roman Procurators, Felix and Festus, Simon the Magician, the Egyptian of Acts 21.38, Theudas, Judas the Galilean, the enrolment under Quirinius and the great famine, all are staged in Josephus.

THE CONSEQUENCE OF ELIMINATING LUKE.— Destructive as the results are as regards the Gospel according to Lk, they are, *per se*, constructive as regards the person and teaching of his Master. Not only is the decisive character of Christ's utterances as found in Mt reaffirmed, but their natural sequence as found in the Sermon on the Mount may now for external reasons be preferred to the disorderly and scattered presentation of them given us by Lk. That Lk, with the discourses as found in Mt, should have wilfully broken them up and scattered and spoiled them, in trying to piece out his own narrative, has been the impossible hypothesis that for eighteen hundred years blinded us to the fact that he did. Now we can prove it on him, it seems equally incredible that we should not have discovered it before. And yet in both cases 'what couldn't be, just was.'

¹ pp. 47, 37 note 3, 32 note, 28, 30 note 2.

² In the English translation of his *The Acts of the Apostles* Harnack devotes twenty-eight pages to a list of Lk's 'inaccuracies and discrepancies' in that book alone. Cases of prolepsis are noted in 2.42-7 as compared with 3.1ff, in 4.1-3, 17.5, 18.1-2, 18.10 and 18.14. Acts (in accord, as we shall soon see, with the Four Gospels) again and again draws upon the various canonical epistles. Acts 7.53 is from Galatians 3.19; Acts 10.34 echoes Romans 2.11, etc. It also draws on the Four Gospels: Acts 21.11 is from Jn 21.18, etc. See further the sources of Acts in Section VIb.

CHAPTER VIII

The Parables, the Crucifixion

THE PARABLES. — Below, in a note,¹ we list the twenty-eight parables of the Gospels, and in Section IV*b* of the notes and in notes *xu*, *xx* at the end of this volume we give parallels to nineteen of these twenty-eight. Most, if not all, of these parallels we take to be the originals of the Christian parables or essential phrases in them. We suppose this, firstly, because in certain cases the extra-Christian form is clearly more authentic and reasonable; secondly, because in some cases the Gospel parables show clear traces of borrowing; and thirdly, because it is fair to presume that where documents like the Gospels are a mass of accretions in the matter of sayings, sermons,² prophecies,³ incidents, supernatural phenomena, they also are in the matter of parables. Moreover, the setting of the parables in the Gospels is often faulty or forced. Mk 4.12 is merely quoting Isaiah 6.10 when he represents Jesus as giving, as his reason for speaking in parables, the fact that he did not wish people to understand him, lest they be converted and have their sins forgiven. Mt 13.35 is also merely quoting scripture (Psalm 78.2) when he excuses a string of parables by saying: 'I will open my mouth in a parable; I will utter dark sayings of old.'

Such we believe to be the case of the parables; but a scholar is one who states nothing that he cannot prove, and we cannot prove all of the parable-derivations for this reason: the

¹ The Barren Fig-tree, the Fold and the Good Shepherd, the Good Samaritan, the Grain of Mustardseed, the Hidden Treasure, the House on the Rock, the Labourers in the Vineyard, Lazarus and Dives, the Leaven, the Lost Coin, the Lost Sheep, the Marriage of the King's Son, the Net, the Pearl of Great Price, the Pharisee and the Publican, the Prodigal Son, the Rich Fool, the Seed growing secretly, the Sheep and the Goats, the Sower, the Talents, the Tares, the Ten Virgins, the Two Sons, the Unjust Judge, the Unjust Steward, the Unmerciful Servant, the Wicked Husbandmen.

To these might be added twenty-five parabolic sayings: 'Ask, Seek, Knock,' the Asking Son, Blind Leaders of the Blind, the Bridegroom, the Carcass and the Eagles, the Children at Play, the Cross, the Dead to bury their Dead, Defilement, the Dutiful Servant, the Fig-tree in Spring-time, the Friend at Midnight, the Hand to the Plough, Heal thyself, the King making War, the Lowest Seat, the Narrow Gate, Old Skins and New Wine, the Patch, the Physician and the Sick, the Plenteous Harvest, the Thief in the Night, Things New and Old, the Tower-builder, the Unclean Spirit.

² See p. 57.

³ On the prophecies see C. C. Hennell, *An Inquiry concerning the Origins of Christianity*, 1870.

majority of them relate to the *Talmud*, and the *Talmud* was not written down until a hundred or more years *after* the Gospels were written. We are justified, however, in tentatively claiming derivation, because the *Talmud* (or at least the older stratum of it where we claim the sources) existed as Rabbinical teaching *before* the Gospels were written. Each case must be judged on its own merits, the evidence being that the Talmudic parable is intrinsically more reasonable and (or) is attributed to a teacher who taught before the evangelistic period. Once, at least, the fact that there is a close sequence of the same parables in the *Talmud* will help to convince us. The composite nature of many of the parables is illustrated by the composition of the Prodigal Son and the Lazarus and Dives parables.¹

THE CRUCIFIXION. — Even when we have blended the various accounts of the Crucifixion period into one continuous narrative, suppressing all redundant matter, it is impossible to say precisely how many incidents and sayings go to make up that narrative, since no two of us might agree as to just where it begins and ends or as to just what might be termed an incident as distinct from a saying. But the narrative as a whole is sufficiently present in our minds for us to see how much of it remains when once we see how much of it is swept away. Until now we have been applying our method absolutely — that is, we have been careful to adduce only such source-derivations as would almost force themselves upon an open mind. Henceforth we shall, both for the sake of brevity and for the sake of the larger argument, permit ourselves a trifle more freedom, still careful however not to claim derivation where there is merely a similarity of ideas, and always ready to admit that the evidence of appropriation for one or two of the cases is not so strong as for the great majority.

The trial before Herod is, we have already seen,² merely Lucan patchwork. The mock-crowning and the introduction of Barabbas would appear to come from Philo, *Against Flaccus*, 6: 'There was a certain madman named Karabas. . . . They, driving the poor wretch as far as the public gymnasium and setting him up there on high that he might be seen of everybody, flattened out a leaf of papyrus and put it on his head instead of a diadem. . . . and when he had been dressed and adorned

¹ See p. 35, and notes *oz*, *xx*.

² See p. 46.

like a king then others came up, some as if to salute him Then from the multitude of these who were standing around arose a wonderful shout of men calling out Maris; and this is the name by which it is said they call the kings among the Syrians.' The reason for thinking this the source, aside from the likeness of the two accounts, the mock-crown, the royal robing, the salutations, the shouting of 'king,' is that Mt 27.16, 17 (in the Sinaitic Syriac particularly and in other versions — see note *mc*) reads Jesus Barabba, showing or tending to show some confusion. Barabba in the Aramaic means 'son of his (or the) father.' It is therefore meaningless unless added to a circumcision name, and would seem to be a corruption of Philo's Karabas, the Hebrew K very closely resembling the B. The scarlet robe was also suggested by the Epistle of Barnabas 2.9: 'They will see him on that day with the long scarlet robe.' The spitting at the mock-trial may easily have come from Isaiah 50.6: 'I hid not my face from shame and spitting.' Pilate's remark while washing his hands and the reply of the people would seem to come directly from, and to have been created by, Deuteronomy 19.10: 'That innocent blood be not shed in the midst of thy land and so blood be upon thee'; and Deuteronomy 21.6-7: 'All the elders shall wash their hands over the heifer whose neck was broken in the valley. And they shall answer and say, Our hands have not shed this blood.' Judas' end, as given at this point would seem to have some connection with the end of Nadan in the Ahikar-cycle of stories.¹ The thirty pieces of silver and the potter's field go back, not to Jeremiah as Mt suggests, but to Zechariah (11.12-13): 'So they weighed for my hire thirty pieces of silver. And the Lord said unto me, Cast it unto the potter, the goodly price that I was priced at of them. And I took the thirty pieces of silver and cast them unto the potter in the house of the Lord.' One calls the incident a pure invention only after he has studied the many other cases where the Evangelists have tried to make true Old Testament statements and prophecies, not infrequently warping them.

We have already² referred to the source of the women following in lamentation, the appeal of Jesus not to weep, and later the people smiting their breasts. Lk tells us that Jesus

¹ See note *ia*.

² p. 30.

also said to the bewailing women, Blessed are the barren, etc.; but this is not likely, since Jesus had already spoken this in one of the Last Discourses (Mt 24.19), where Lk also places it, though distorting it. 'Then shall they say to the mountains, Fall on us,' etc., is from Hosea 10.8; and the remark about the green tree and the dry was a proverbial saying reflected in Ezekiel 20.47.¹ The idea that there were two malefactors crucified with Jesus probably comes from the Messianic chapter of Isaiah (53.12): 'And he was numbered with the transgressors.'

Similarly Mt has the myrrh of Mk changed to gall, and Jn deliberately adds to the Synoptic account 'I thirst,' because there was present in their minds Psalm 69.21: 'They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.' Lk at this point introduces the dying words of Jesus' brother James, as recorded by Hegesippus, *Commentaries* (quoted by Eusebius, *H. E.* 2.28): 'Father, forgive them, for they know not what they do.' The earliest texts of the three great versions (Latin, Egyptian, and Syriac) omit it from Lk. The parting of the garments, followed by the casting lots for the coat, as told by Jn, is surely improvisation, since Psalm 22.18, the scripture which it was supposed to fulfil, is Hebraic hendiadys, and indicates only one act. The wagging of the heads and the insulting remarks come from Psalm 22.7-8 (the same Psalm, be it noted): 'All they that see me laugh me to scorn. They shoot out the lip, they shake the head, saying, Commit thyself unto the Lord: let him deliver him, seeing he delighteth in him.'

How Lk, writing a hundred years after the event, came to picture one of the thieves as penitent, we cannot say. Possibly because Buddha converted a penitent thief with a few gentle words. In any event, Lk's words that introduce the scene, 'If thou be Christ, save thyself and us,' are merely one of Lk's readings into Mk and Mt;² while 'To-day thou shalt be with me in Paradise' is a contradiction of Jn 20.17.³ We need merely

¹ Jn 19.17 seems to deny the statement of the Synoptists that Simon of Cyrene bore the Cross, saying 'bearing the cross for himself.' Jn is apparently correcting the heresy of Basilides, who maintained that Jesus changed places with Simon on Calvary. This is one more confirmation of the date of Jn, 140 A.D., after Basilides ca. 135 A.D. It is also to be objected that a man would not be coming from the field (so the Sinaitic Syriac, and not from the country) on the Passover.

² p. 15.

³ Origen, moreover, in his *Commentary on John*, declares Lk 23.39-43 to be an interpolation and not in the older texts.

notice the unnaturally crowded events that preceded the Crucifixion — the Last Supper during the evening of Thursday, the retirement to the mount of Olives, the discourses there, the Agony, the betrayal, the arrest, the visit, first to Annas, then to Caiaphas, the trial before him and the Sanhedrin, the trial before Pilate (not to mention that before Herod), the scourging, the delivery — all before nine in the morning, with the unlikelihood that the Sanhedrin would turn out at midnight before cock-crowing to render judgment in such a case. We also may pass over the fact that Mk, writing seventy years after the event, times the Crucifixion at nine o'clock on Friday morning, whereas Jn, writing thirty years later, tells us that Jesus was still before Pilate at noon on Friday.¹

Mk tells us that at noon, three hours after Jesus had been on the Cross, there was a darkness over the whole earth until three o'clock. Lk attributes this to an eclipse of the sun, which could not have occurred at the time of the paschal (full) moon, and would in any case have but lasted eight minutes. The idea of the darkening probably sprang from Amos 8.9: 'It shall come to pass in that day, saith the Lord, that I shall cause the sun to go down at noon; and I will darken the earth in the clear day.' Jesus' words, 'My God, my God, why hast thou forsaken me?' are from Psalm 22.1, and 'Into thine hands I commend my spirit' from Psalm 31.5.² The *Testament of Levi* (3.9 and 4.1) tells us that as a prelude to the Final Judgment 'The earth and the abysses are shaken. . . . the rocks are rent': while in Daniel 12.2 we read: 'And many of them that sleep in the dust of the earth shall awake.'

For the remaining incidents compare Psalm 38.11: 'My lovers and my friends stand aloof from my plague, and my kinsmen stand afar off'; secondly, Deuteronomy 21.23: 'If thou hang him upon a tree, his body shall not remain all night upon the tree; but thou shalt surely bury him the same day'; thirdly, Psalm 34.20: 'He keepeth all his bones; not one of them is broken'; and finally, Zechariah 12.10: 'They shall look unto me, whom they pierced.'

There is little, if anything, left of the Gospel account of the Crucifixion. There is scarcely an item of it that is above

¹ I leave out of the discussion altogether the confusing statements as to the day of the week of the Last Supper, the Crucifixion, and Passover, etc.

² See p. 16.

suspicion, and the notes show that the incidents immediately before and after it suffer in the same way.¹

¹ Selwyn, *First Christian Ideas*, pp. 122-79, deals with the Agony, Arrest, Betrayal, Trials and Crucifixion as Midrash. As to the Messiahship of Jesus, McLachlan, *The NT in the Light of Modern Knowledge*, p. 47, says: 'It is in Enoch that we find the titles and functions of the Messiah, which were afterwards adopted by Jesus, or attributed to him by the evangelists. They have been summarized thus: (a) In the Book of Enoch the term Christ is applied for the first time in Jewish Literature to the coming Messianic king. (b) The Title 'The Son of Man' makes its first appearance in Enoch, and passes from Enoch into the NT. (c) Two other titles which are used in Enoch of the Messiah, namely 'the Righteous One' and 'The Elect One' are used of Christ in the NT (Acts 3.14, 7.52). (d) One of the main functions of the Messiah in Enoch was that of Judgment, and this conception is almost verbally reproduced in Jn 5.22. (e) The Messiah is depicted as 'pre-existing' and as 'sitting on the throne of his glory'—two ideas which are also familiar to readers of the NT.'

CHAPTER IX

Sequence and Dates of Gospels and Epistles

THE EPISTLES AS GOSPEL SOURCES. — If we delete from the Gospels such matter as (we have seen) had its origin outside the Gospels, we are left with most of the healings and miracles, most of the Sermon on the Mount, and the discourses in Jn. But these last two (and with them a number of scattering verses in Lk) begin to give way the moment we apply our method to them as being derived from the Epistles. Here again we must not overstate our case and claim derivations where there are none. Our method should keep us from that, since it is identities of phraseology, not similarity of ideas, that guide us, and in them there can scarcely be any mistaking. So-called 'verbal echoes' do indicate literary filiation, and not merely a community of atmosphere, if these echoes are echoes of significant words, as they again and again are in the Gospels and Epistles. It is amazing that, with the millions who through the centuries have thumbed their Bibles, following their marginal references back and forth, this truth has been so slow to dawn, since it was indicated by the integral manner in which the phrases were employed in the Epistles, the loose, haphazard manner in which the phrases were employed in the Gospels, as well as by the fact that the source-phrases 'bunch' in the original. The discourses in Jn, for example, do not derive scatteringly throughout the Epistles: but more than half of the sixty verses that are borrowings are borrowings from the short First Epistle of John. Moreover, there is frequently a progression from the first chapters to the last in the parallels between the Gospels and the Epistles. See particularly note *vm* for the parallels between Mt and Romans.

These derivations, along with all the others noted in this Introduction, are tabulated, epistle by epistle, under the Sources of the Gospels and Acts at the end of this volume, and the placing of them there as sources has the same effect upon the Gospels as the placing of the other books there. The result is destructive on the one hand, since it shows that the Evangelists put into the mouth of Christ many, many sayings that were really spoken by his followers; and thus his own figure

diminishes, diminishes. The result is constructive in that the burden of the Christian proof is now taken off the shoulders of the Gospels, which, being found increasingly weak, were ill able to bear it, and is thrown back on to the pre-Gospel epistles, which (together with the *Gospel acc. to the Hebrews*, the early non-canonical epistles, and the *Protevangel of James*), by the very process that shows them to be Gospel sources, are shown (or such of them as are sources) to be older than the Gospels. Since we are able to date very approximately the Gospels, we know better where we stand as regards the Epistles; and since the Epistles themselves (both the canonical and the non-canonical) show many inter-borrowings, the whole sequence of Christian writings and, in a degree, the rise and development of the early Church, become vastly clearer. But before tracing that sequence and development apart from the Gospels and Acts, I should like to note four things.

First, let us keep clear in mind that these inter-Epistle identities are deliberate seizure by one writer of something written by another, and do not represent merely the same or slightly different points of view; secondly, wherever Lk in Acts (as Acts 9.16 opposed to Galatians 1.4) seems to contradict or confuse the apostolic story, it is a safe maxim that the Epistle is right (if, indeed, either be right) and Lk is wrong; thirdly, although we can trace the same kinds of corruptions in the Epistles as in the Gospels, the growth of legends from almost nothing, the warping of the Old Testament, the same kind of borrowings,¹ interpolations, contradictions, and anachronisms (partially explainable if some were written by the same faulty hand of Lk),² the Epistles are nevertheless more genuine, are nearer to the truth, than the Gospels.

Fourthly, it helps us to understand the general psychological irresponsibility toward truth shown by the Christian writers when we find that it was shared by the purely Jewish writers of the time. Thus we read on p. 28 of Herford, *Christianity in Talmud and Midrash*: 'A Rabbi, especially one who was skilful in Haggadah, would permit himself any degree of exaggeration or invention even in regard to historical persons and events, if thereby he could produce a greater impression.' We

¹ Sixty-one of these derivations are listed in Section V.

² That the Pastoral Epistles were written down, if not actually composed by Lk, see note *jk*.

see a little better how it was that Lk, for instance, with all his piety, could so impose. As Simcox in *Writers of the New Testament*, p. 38, says: 'To a writer of this period it would seem as legitimate an artifice to compose a letter as to compose a speech in the name of a great man whose sentiments it was desired to reproduce and record; the question which seems so important to us, whether the words and even the sentiments are the great man's own, or only his historian's, seems then hardly to have occurred either to writers or to readers.'

SEQUENCE AND DATES OF GOSPELS AND EPISTLES. — Our method of investigation with regard to the Gospels and Acts has been the recognition of phrase-sources. In determining who was the original, who the copier, a set of rules might be drawn up to guide the investigator. One of these would be that frequently the copier betrays himself by using in an abbreviated or figurative sense and perhaps somewhat isolatedly a phrase that occurs in a complete and natural form in the full flow of his model. As illustration of this may be cited the dependence of Jn upon *The Testament of Job*. In chapter seven of the latter work, Job says to Satan, 'What thou doest, do.' Here Satan is a great actor on the scene. In Jn 13.27 he is dragged in and made to enter Judas, in order that Jesus may be made to say, 'What thou doest, do quickly.'

Another rule would be that derivation is forced upon us by the unusual position of the word, such as the word 'unhindered' occurring as the last word of *The Testament of Job* and of Acts, or by the extreme rarity of the word itself, such as the word 'insalvably' in Greek occurring in the phrase 'living insalvably' and in connection 'with harlots' and 'wasting his substance' both in the *Gospel acc. to the Hebrews* and in the Parable of the Prodigal Son.

In recognizing the sources of the Epistles our method is the same, not merely a recognition of similarity of phrase, but always or nearly always there is present some cogent reason, and generally more than one line of evidence, forcing us to the conclusion of who the original, who the copier. These are not matters of guess-work and mere opinion, as critics would sometimes have us believe. We read in Jude 9 that 'Michael the archangel, when contending with the devil and disputing about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.' On the other hand, we read in 2 Peter 2.11 'whereas angels, though greater in

might and power, bring not a railing accusation against them (the ungodly) before the Lord.' It does not happen that two writers *independently* use such a striking phrase as 'railing accusation' in a verse which deals with the relations of angels, the devil (or the ungodly), and the Lord. One took the phrase from the other, and it is clear in this case who was the borrower. In the Jude verse there is reason for a 'railing accusation'; in the Petrine verse it is dragged in. These two verses tell us that Jude was written before 2 Peter.

Similarly, we may be sure that Revelation was known to Papias, since not only is he stated to have borne witness to its genuineness, but he is quoted¹ as having said: 'But it so befell that their array came to nought, for the great dragon, the serpent who is called Satan and the devil, was cast down, yea, and was cast down to the earth, he and his angels.' This is a paraphrase of Revelation 12.9: 'And the great dragon was cast down, the old serpent, he that is called the devil and Satan, the deceiver of the whole world. He was cast down to the earth, and his angels were cast down with him.' Papias' two 'cast down' are brought closely together and awkwardly, because he has rearranged the clauses of his source.

1 Peter is later than Colossians, because 1 Peter 5.5 'ye younger be subject under the elder' is dragged into an inappropriate setting, whereas Colossians 3.20, 'Children, obey your parents,' follows after the injunctions to wives and to husbands in a natural place, which injunctions 1 Peter also uses, together with the rule for fathers and servants, scatteringly. 1 Peter fills out his verse with matter from James 4.5-7, trying to link the matter together with a 'Yea,' which as seen above in the Papias reference and frequently in Lk comes, like the word 'Truly,' 'Of a truth,' or 'Lo!' or 'Behold!' to the rescue of the paraphraser.

Again and again it is brought home to one, as he watches the Epistles, like the Gospels, built up painfully verse by verse taken from existing literature, that the effect of having a few books in the world, and a few copies of each, is that they are learned almost by heart, and the tendency is reverently to reproduce them in one's own writing rather than so set down thoughts that come to one in the mere process of thinking. Perhaps the effect of a few books, particularly if they deal

¹ By Andreas of Cæsarea in *Apocalypsin* 1.34, serm. 12.

largely with things beyond our knowledge, is to stifle thought. Be that as it may; he who runs may take his New Testament and, comparing the parallels that exist between the Epistles as pointed out by the marginal references in the revised Oxford and Cambridge Bible, reinforced by the discussions and references *passim* in Moffatt's *Introduction* and the Oxford Society of Historical Theology's *The New Testament in the Apostolic Fathers*, and many isolated works, if he be already alive to the relation that exists between the Gospels and Epistles and between the Gospels themselves, as worked out in the foregoing pages, he will find himself noting at the top of a first sheet of paper, 'Barnabas is later than Ephesians,' with the verses that prove it underneath; 'Clement is later than I Corinthians,' at the top of another, until he has quite 200 of such sheets, as tabled (together with the Gospel datings) in Section VI *b*. He then will write the name of each of the Epistles, Gospels, writings of the Apostolic Fathers, apocrypha, pseudepigrapha, and certain known events of the first two hundred years of our era, each writing and each event on a separate slip of paper, and lay them out on a long table, one under the other, as bidden by the headings of his sheets. And he will find, I think, as I found, that the list holds: there is no contradiction; each writing drops into place, as indicated in Section VI *a*. With this hundredfold check, it is fairly certain that we know the exact sequence of the Epistles and Gospels, and their very approximate

¹ With, of course, the slight adjustments that are always to be made in any such listing. The key-dates — Clement of Rome, Ignatius, Papias, Marcion, Justin Martyr — are only approximate within three to ten years.

Mk is almost certainly quoted in Clement, *Epistle to the Corinthians*, of which the date is not later than 110 A.D.; see note *io*. Mk is later than *Biblical Antiquities* (falsely ascribed to Philo), the date of which is 70 A.D.; note *il*. Mk is also later than I Corinthians (note *vb*), which is also later than *Biblical Antiquities* (see note *wb*). Mk is probably later than 4 *Ezra*, ch. 4, which as part of the Salathiel vision (chs. 3-10) is a term of years, perhaps thirty, later than the fall of Jerusalem 70 A.D. (note *jl*). These facts would agree with Mk being later than Josephus, *Jewish War*, 75-9 A.D. (note *ko*), and his *Antiquities*, which was published shortly after 100 A.D. (notes *kl*, *ku*).

Mt, later than Mk and later than Clement (notes *ip*, *oc*), is also possibly later than Ignatius, *Epistle to Polycarp*, 110-15 A.D. (note *kh*), but was known to Papias, 130-40 A.D. (p. 71).

Jn wrote later than Ignatius (notes *ki*, *kj*) but before Lk (pp. 21-6, and note *km*); therefore between 115 and 132-50 A.D. — later than 138 A.D. (note *km* and p. 54, n. 1). There is no mention of his Gospel by Papias, 130-40 A.D. He is first explicitly mentioned about 160, by Irenæus (3.11.8), who is the first to mention all four Gospels by name.

Lk wrote later than Papias (130-40 A.D.), see notes *lv*, *lw*, and probably later than an event of 132 A.D., see note *nb*. Marcion about 150 A.D. issued a mutilated edition of Lk. This was first conclusively demonstrated by Sanday, *The Gospels in the Second Century*, 1876, acknowledged by Cassels, *Supernatural Religion*, 1902, pp. 361-3. Justin Martyr's first Apology, written about 154, is apparently later than Lk and Marcion (see Section VI*b*).

dates within the century 70-170 A.D.

Not only have all the supernatural elements of Jesus's birth, life and death, as recorded in the Four Gospels, disappeared; not only do many of the little natural touches, such as 'Whatsoever thou doest, do quickly,' vanish, but the very essence of his teaching — whole blocks of verses from the Sermon on the Mount — can be shown to have been written by others and before him. Even the early Epistles, certainly written to certainly existing Christian communities of the latter part of the first century, tell us much less than they appear to as to the Founder of these communities. Nearly every road that one follows up leads, not to negative results, but to the negation of some fact in the Christian religion or the life of Christ.

THE EUCHARIST. — Consider the Eucharist, one of the greatest, if not the greatest, of facts in the Church. There is not a suggestion of it in the first Epistle, Galatians. Nor is there in Romans, the second Epistle to be written. There is the statement (12.5), however, 'We, who are many, are one body in Christ.' This idea was expanded in the third Epistle, 1 Corinthians 10.16-17, into the question, 'The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body.' There is the second passage in 1 Corinthians, 11.23-5, possibly an interpolation, which says: 'I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed, *took bread*, and when he had *given thanks*, he *brake it* and *said*. ' (Already in Galatians 1.11-2 Paul has warned us that the Gospel which he preaches he 'received not from man, nor was I taught, but it came to me through revelation of Jesus Christ.') But whosoever wrote the passage was basing himself on the *Gospel acc. to the Hebrews*, using the four verbs in the same order. Yet in the Hebrew gospel there is again no suggestion of the Eucharist: the author tells us that James has sworn that he would not eat bread until he saw his brother's rising, whereupon Jesus appeared to him and 'took the bread and blessed and broke.and said.' Mk is dependent upon this passage in 1 Corinthians for his account of the Eucharist, and the other Evangelists expanded Mk, and thus we have millions throughout the ages believing in it. In Ephesians 4.5 Paul makes no mention of it: 'One Lord, one faith, one baptism.'

CHAPTER X

Jesus a Nazirite, The Gospel according to the Hebrews

JESUS A NAZIRITE. — In Mt 2.23 we read: 'That it might be fulfilled which was spoken by the prophets, that he shall be called a *Ναζωπαῖος*.' In trying to locate this saying in the Old Testament we first naturally ask ourselves, shall we turn to the Hebrew or to the Septuagint? This question is answered for us by Swete (*Int. O. T. in Greek*, 1914, p. 396), who states that few quotations in Mt are independent of the Septuagint. Selwyn (*First Christian Ideas*, p. 20, note) goes so far as to say that 'there are but two citations in Mt from the Hebrew,' and this out of a possible forty-one. What Old Testament book in the Septuagint, then, has a phrase akin to 'he shall be called a *Ναζωπαῖος*,' for, if we find one, we shall then know what *Ναζωπαῖος* means. The usual references are to Isaiah 11.1 and Zechariah 6.12, because in these verses we find the word, *Neser*; but this is in the Hebrew, and in the Septuagint the word as translated bears no resemblance to *Ναζωπαῖος*. If, however, we turn to the Septuagint at Judges 13.7, we find: 'The child is (or shall be, codex B) *Ναζειπαῖος* (codex A1). The verse merely states that Samson was to be a Nazirite, that is, holy unto God, and codex B reads: 'Holy of God shall be the child.' (This is another case where Mt chooses the first part of a phrase, Lk the second.) Moreover, the Magnificat is based upon Hannah's song of Thanksgiving, after the birth of Samuel, whom she has vowed to the Lord as a Nazirite: 'I will give him unto the Lord all the days of his life and there shall no razor come upon his head.' (1 Sam. 1.11.)

That this phrase in Judges was the prophecy which the evangelists had in mind, we have two other ways of proving. In the first place this entire chapter of Judges is Messianic: 'his wife was barren,' 'an angel of the Lord appeared unto her,' 'thou shalt conceive and bear a son,' 'he shall begin to save Israel,' 'what shall be the manner of the child?' 'we shall surely die because we have seen God,' 'and the child grew and the Lord blessed him.' Secondly, although Lk omits Mt's phrase, He shall be called a *Ναζωπαῖος*, between the statement of Jesus' sojourn at Nazareth and the first mention of John's preaching,

Lk has nevertheless at 1.35 'that which is to be born shall be called holy, the son of God,' a characteristic reversal of 'holy of God shall be the child,' of this same verse of Judges. In each case the phrase occurs in an Annunciation by an angel to the mother.

In 18 passages of the Gospels and Acts Jesus is called the (so-translated) Nazarene, the reading fluctuating between *Ναζαρη̄νος* and *Ναζωπαίος*; (Dac. II, p. 78). I think we can see how the confusion came about. Mt at 2.23 first in the Gospels adopted the latter form, *Ναζωπαίος*, translating from the Aramaic *Gospel acc. to the Hebrews*, mistakenly writing *ω* instead of *ει* after the *ζ* since the Aramaic has no vowels. Josephus (*Ant.* 4.4.72 and 19.6.294), who describes the sect, has an *ι* after the *ζ*. Not knowing what the word meant as applied to Jesus, Mt introduces Nazareth, of which there was no mention in Mk, except at 1.9, which (the first eleven verses) is late since it does not appear in the Sinaitic Syriac and is otherwise suspect. Lk and Jn take the Nazareth idea from Mt, but since *Ναζωπαίος* was not really a suitable adjective for Nazareth, *Ναζαρη̄νος* was invented. (Mk 1.24 has it linked with the Holy unto God idea). This, indeed, cannot be proved, but it would be a strange coincidence if a person about whom it can be proved that he was a Nazirite should also have been a dweller in Nazareth, when no such town or village is known outside Christian literature until the fourth century. Jerome always has the same Latin form, *Nazaraeus*, both as a translation of Mt 2.23 and the Hebrew Gospel, and for the sect who used the Hebrew Gospel.

That Jesus' brother, James the Just, was a Nazirite we know from Hegesippus *Commentaries* 5 (in Eusebius *H. E.* 2.23): 'This apostle was consecrated from his mother's womb. He drank neither wine nor strong drink, nor ate animal food. A razor never came near his head.' These were the marks of the Nazirite. If the *Gospel acc. to the Hebrews* was our earliest gospel, as I shall try to show, and if as Jerome and others tell us this gospel circulated among the *Nazaraei*, we can see why, since one of their own sect was its hero. The Messiah, they believed, was foretold to be a Nazirite. When a great Nazirite appeared, they wrote of him as the Messiah. Written at least in part as religion, it was taken as history. Each succeeding gospel accepted the fateful error, deifying him the more. The references in this gospel to the divine birth and resurrection

of this Jesus are of the vaguest character. These the other gospels made concrete (see p. 37, n. 4).

THE GOSPEL ACCORDING TO THE HEBREWS. — Where, then, as in the New Testament writings, there is so much that is false as statement and feeble as argument, one is tempted to think that they reflect nothing that was true. It is, indeed, the very existence of Christ that is challenged to-day as was challenged by the Doketists within a hundred years of his reputed death.¹ One thing alone can save us from this extreme conclusion, and that is the discovery of a document which is older than the Gospels, older than the Epistles, and which

¹ The situation might be somewhat eased if it could be proved that Jesus lived on until the middle of the first century, since it is the present distance between his death and the writings that tell of him that militates, among many other things (such as the lack of historical mention of him), against the fact of his life. A case, none too strong, might be made out showing that Jesus lived at least as late as 40-50 A.D., as follows: — (1) The Ebionite (corrupted) version of the *Gospel acc. to the Hebrews* agrees with Mk in stating (Epiphanius, *Hæreses* 30.13-4): 'It came to pass in the days of Herod, king of Judæa This would be Herod Agrippa I, who ruled A.D. 37-44. Mk 6.14 calls him King Herod. Mt and Lk changed this to the tetrarch Herod, in order to suit the late matter as to the Herodian story and Pontius Pilate. The first reference to Pilate as the person responsible for the death of Jesus may have been Ignatius, who in his *Epistle to the Smyrnæans* 1 says that the Lord was crucified 'under (not by) Pontius Pilate and Herod.' Lk reverses the order to Herod and Pontius Pilate. (2) Mt 11.12 and Lk 16.16 imply a lapse of years between the preaching of John the Baptist and Jesus. (3) Eusebius, *H. E.* 3.39 relates that Papias heard a marvellous tale from the daughters of Philip the Apostle, who resided in Hierapolis. A date of Christ's death as early as 30 would make this possible, but awkward. (4) In the *Protevangel of James*, which is the common source of the Mt and Lk birth stories, there is no reference to Archelaus, which links, in Mt 2.22, the birth of Jesus with Herod the Great (B.C. 43-4) (by a false statement; see note *fn*). The enrolment is mentioned in the *Protevangel*; and if this was the enrolment of Quirinius (see p. 39), then Jesus was born 6-7 A.D. during the reign of Herod the tetrarch (B.C. 4-A.D. 39). But both the Sinaitic and the Greek Lk say that the enrolment 'took place as a first,' and they give the impression therefore that Jesus was born under a later one — 20, 34, 48, etc. (5) Irenæus (*adv. Hæreses* II, 22.4 ff, v. 33.3) says that Jesus continued to preach till nearly 50. This may be a reflection of Jn 8.57: 'Thou art not yet fifty years old.' (6) The reference in Josephus (*Ant.* 18.5.116-9) may easily be considered an interpolation: 120 reads on naturally from 115. This reference links John the Baptist with the Tetrarch, whereas if we follow Mk and the *Gospel acc. to the Ebionites* he should be linked with Herod the King. (7) We should better understand Papias (130-40 A.D.), who, according to Philip of Side, stated that those who were raised from the dead by Christ lived to the time of Hadrian (A.D. 117-18). (8) Irenæus and others, according to Eusebius, *Chronicon for Olymp.* 220, record that John the Apostle survived until the time of Trajan (98-117). (9) The *Talmud* regards Jesus as contemporary with Rabbi Akiba, who died 132 A.D. *Jerusalem Talmud, Tract Berakhoth* f. 5, 1, says that the Messiah was born at Bethlehem on the day of the destruction of the temple. It was more probable that he died at that time if the robber, murderer, seditionist, Jesus Barabbas, who was released in his stead, was the robber and seditionist Jesus mentioned by Josephus as playing an important part in the events leading up to the fall of Jerusalem (see notes *fe, ku, mc*). One ill-supported fragment indicates that 'the desolation of Jerusalem hath drawn nigh.' (10) Papias, who lived on to the middle of the second century, speaks of conversing with the followers of the Lord's disciples. Of course, this would be possible had Jesus died about 30 and had these disciples grown to be old men. Papias, who was probably born about 80, could have talked with followers of these disciples about 110 or 120. (11) But the situation is a strained one throughout, and is relieved if we suppose that Jesus lived on till the middle of the first century or even later.

shall bear on the face of it evidence of greater truth. Such a document may possibly be the *Gospel acc. to the Hebrews*. This gospel was written in Aramaic,¹ the language spoken by Jesus, and in which we may assume the account of his life would be written. I say we may assume, since so little is known about this gospel and its contents that the student must carefully distinguish in the next few pages between probabilities and proofs. It is only because I believe that more can be proved with regard to it than has been proved that I deal with it at all.

It is more accurate in the following particulars: (1) Zacharias is called the son of Joiada, not the son of Barachias as in Mt 23.35. The latter was murdered on the temple about 69 A.D.; the former is the one mentioned in 2 Chronicles 24. 20-1, stoned in the court of the Temple, between the altar of burnt-offerings and the sanctuary itself, and (as the Jews arranged the Old Testament books) completing the chain of martyrs from Abel down. (2) This gospel gives the right reading 'Son of John' as applied to Peter, as does Jn 1.42, 21.15, 16, 17, instead of 'Son of Jonah' in Mt 16.17. (3) At what is our Mt 2.5 it has 'Bethlehem of Judah'—that is, the district, not 'Bethlehem of Judæa,' the country. (4) The gospel always(?) follows the Hebrew of the Old Testament, not the Septuagint, according to Jerome,² who cites two instances: Out of Egypt have I called my Son, and, he shall be called *Nazaræus*. (5) The latter of these quotations led the writer of our Greek Mt, in order that the prophecy might be fulfilled, to insert 'and came and dwelt in a city called Nazareth' (see p. 64). (6) The gospel has 'and has made amends' in the matter of the number of times we are to forgive a sinning brother. This corresponds

If Jesus lived until 50 A.D. or even later, we should not be obliged (a) to explain the lapse between his death and his life-histories; (b) those who, like Mk, Mt, and Jn (?), wrote of his life would not have to be all octo- or nonagenarians. At least this much may be said, that by the year 100 A.D., so far as we can judge now, there were no documents to indicate that Jesus was crucified under Pontius Pilate, and that all the documents that indicate as early a date as that are later than 100 and are open to some suspicion. There is no mention of Christians in secular writers before 100 A.D.: Tacitus (100-20) *Annals* 15.44, Suetonius (100-30) *Nero* 16, Pliny the Younger (ca 112) *Letters* 98-9.

¹ But in Hebrew characters. There is doubt as to how many Gospels acc. to the Hebrews were in existence, but I believe that the solution of this problem, as that of the Synoptic Problem, lies in dealing with the internal evidence as below, namely in showing that the *Gospel acc. to the Hebrews* mentioned by Jerome is the original one, because it has superiorities of text.

² *On Illustrious Men* 3: 'In which it is to be remarked that wherever the Evangelist either speaking in his own person or in that of our Lord and Saviour, makes use of the testimonies of the old Scripture, he does not follow the authority of the Seventy translators but that of the Hebrew.'

with Lk 17.3 'if he repent.' And Lk, we will shortly show, used this gospel. (7) The gospel gives us the meaning of Barabbas as the son of the master (or the son of the teacher), and would thereby seem to indicate that Barabbas was merely a sire-name. The gospel, therefore, probably gave his full name as Jesus Barabbas, which is probably correct as it is supported by five cursive MSS. and the Syriac and Armenian versions of our Greek Mt. This explains Pilate's phrase (Mt 27.17, 22) 'Jesus which is called Christ' ('Jesus Barabbas or Jesus which is called Christ').

These seven cases which I deem proofs of the superiority¹ of the *Gospel acc. to the Hebrews* over our Mt (and in less degree over Mk and Lk) are supported by several probabilities: (1) The Gospel account of the rich man reflects varying elements of the Marcan, Matthæan, and Lucan accounts, indicating that it was their source. (2) This same account ends: 'Behold, many of thy brethren, sons of Abraham, are clad with dung, dying for hunger, and thy house is full of much goods, and there goeth out therefrom naught at all unto them.' This, with its natural reference to Abraham, I take surely to be the background of the Lucan parable of Dives and Lazarus, with the startling reference to Lazarus lying on Abraham's bosom. With the last part of the quotation compare the phrase in the parable 'that none may cross over from thence to us.' We know that Lk delighted in this kind of transformation. (3) More point is given to the healing of the man with the withered hand (and we see why Lk refers to it as the right hand) when we learn from this gospel that: 'I was a mason, seeking sustenance by my hands. I beseech thee, Jesus, that thou restore my health, that I may not shamefully beg for food.' Lk uses the last part of this in 16.3: 'to beg I am ashamed.'² (4) We have already given (p. 62) reasons for supposing that the reference to the Communion rite in 1 Corinthians 11.23-4 was taken from this gospel. If that derivation be true, it is not improbable that the writer of this Epistle drew on the gospel for his statement

¹ Also its superiority is attested to by the fact that where it differs from the established text of our Mt it is often supported to some extent by Codex Bezae, the old Latin, or the Curetonian Syriac; all of them undoubtedly sprung from Second Century MSS. Nicholson p. 109. To this may now be added the Sinaitic Syriac. That the Parable of the Prodigal Son is based on the Hebrew gospel, see p. 35. A monk of the fourth century distinctly refers to it as 'the fifth Gospel,' that is, on a level with the Four. Budge, *Miscellaneous Coptic Texts*, p. 638.

² Lk is helped by the Hebrew Gospel in other parables; see notes *ok*, *ou*, *oz*.

(15.7) that Jesus appeared to James after the Resurrection: 'And when the Lord had given his linen cloth to the servant of the priest he went to James and appeared unto him. For James had sworn that he would not eat bread from that hour wherein he had drunk the cup of the Lord until he saw him rising again from the dead. . . . "Bring a table and bread." He took up the bread and blessed and brake and afterwards gave to James the Just and said to him, "My brother, eat thy bread, for the Son of Man is risen from them that sleep." ' Here the appearance, the first after he had been placed in the sepulchre, appears as a natural vision to a hungry man, even as, to mix profane things with divine, the angels of Mons¹ appeared to soldiers that had been three days with little or no food, and even as another Jewish leader appeared to his disciples, awake or asleep.² (5) The appearance to James is the model of the appearance to the two disciples (Cleopas [Clopas] and this James [?] his nephew) near Emmaus: 'He took the bread and blessed it and brake and gave to them,' followed a few verses later by 'The Lord is risen indeed.' (6) Then the narrative in Lk 24.36-43 bases itself on what follows, sooner or later, in this gospel: 'And when he came to those about Peter, he said to them, "Take, feel me, and see that I am not a bodiless demon." And straightway they touched him and believed.'³

The fragments which we have so far mentioned come chiefly from Jerome,⁴ where he is pointing out divergences from the canonical narrative. This is the *Gospel of the Hebrews* as used by the sect of the Nazirites. But the sect of the Ebionites had their version 'not entire and perfectly complete but falsified and mutilated,' according to Epiphanius; and the fragments, many of them, which he gives us, bear evidence of this corruption.

¹ Such 'a vision of angels' (Lk 24.23) as the women saw at the tomb.

² See the Tract *Baba Mezia* (of the Talmud), chapter 7 (folio 84b), where is related of Rabbi Simeon ben Yohai, who flourished ca 100 A.D.: 'Many of his disciples tell that he appeared to them in a dream and had said to them. . . . ' See also *Sanhedrin* 98a and *Ket.* 77b.

³ Lk's last two verses here are modelled on Jn 21.9-13, where also the persons to whom the Vision appeared had not broken fast. Ignatius also was dependent on this report, and therefore on this gospel. See his *Epistle to the Smyrnaeans* 3.1-2: 'For I know and believe that he was in the flesh even after the resurrection; and when he came to Peter and his company he said to them, "Lay hold and handle me, and see that I am not a bodiless demon." And straightway they touched him, and they believed.'

⁴ There are seventeen in all from him, as given in Nicholson's edition. The account of the rich man is from the Latin translator of Origen. Origen himself gives one quotation from it, but this is also noted by Jerome. Eusebius affords us another fragment which Lk employed.

It is therefore extremely soft ground that we are treading on when we are dealing with the Ebionite version; yet, so important is it that we claim for the Hebrew Gospel every fragment that with any show of reason can be claimed for it, we must venture.

Ignatius had the *Gospel acc. to the Hebrews* before him; so did Papias, for Papias quoted the story of a woman accused before Jesus of many sins (presumably the woman taken in adultery that later was interpolated into John 8.1-11) which Eusebius tells us was in that gospel. Did others quote from it? Justin Martyr throughout his writings is continually referring to, or quoting from, a book or books which he terms the 'Memoirs of the Apostles.' His account of the life of Christ, as witnessed by these references and quotations, is remarkably full, and in the main and in substance agrees with our Synoptics. But in a few details and in matters of text he differs, and since the *Gospel acc. to the Hebrews* was so much like our Greek Mt in substance as to be mistaken by Jerome and others¹ for it, yet differed from it in detail and in matters of text; and since we know that the Hebrew Gospel was in circulation before Justin Martyr, can we, first, prove that some of Justin's divergences were in all likelihood in the Hebrew Gospel, and that, therefore, many if not all of the others were, since that was the gospel he was following? At least this much may be said. First, in two cases Justin agrees with the Ebionite gospel: each affirms that there was a fire or great light on or in the Jordan at the time of Baptism, and that the voice from heaven also said 'I have this day begotten thee.' Secondly, Justin agrees with the *Clementine Homilies* in thirteen² of his differences from the Four Gospels, thus showing that he was not merely misquoting, but that there was another text. Thirdly, Justin, in the *Dialogue with Trypho* 101, gives the beginning of the rich man incident thus: 'A certain man saying to him, Good teacher, he replied "Why callest thou me good? One is good, my Father in the heavens."' This, again, is a link with the *Clementine Homilies* (18.3.17), which has 'the Father in the heavens.' And since the *Clementine Homilies* also has 'Call me not good,' corresponding with Justin's 'Why callest thou me good?' (which is also Mk and Lk), it would seem as if here again we could safely predicate these phrases as part of the *Gospel acc. to the*

¹ Nicholson, p. 118.

² Listed by G. T. Purves, *The Testimony of Justin Martyr to Early Christianity*, pp. 205-7.

Hebrews, which tells us of two rich men. The second one it is that asked, 'Teacher, what good things shall I do and live?' The first we suppose merely addressed him as 'Good teacher,' and brought forth Jesus' first correction. The person who, with the *Gospel acc. to the Hebrews* and our Greek Mk before him, composed our Mt (first in Syriac=Eastern or Edessene Aramaic),¹ finding but one rich man in Mk, tried to combine in the one the questions and answers concerning the two as he found them in the Hebrew Gospel, and in doing this he obviously failed (Mt 19.16-7): 'And behold one came to him and said, "Master, what good thing shall I do that I may have eternal life?" And he said unto him: "Why askest thou me concerning that which is good? One there is who is good"' but Mt preserves, Thou shalt love thy neighbour as thyself, which also the Hebrew Gospel has, but which Mk and Lk, at this point, omit. Fourthly, Justin² and the *Clementine Homilies*³ agree with James 5.12 (as against Mt 5.37) in saying: Let your yea be yea, and nay nay. Fifthly, Homily 3.53 has εἰς ὃν εὐδόκησα with 2 Peter 1.17 and the Ebionite version of the *Gospel acc. to the Hebrews* (ἐφ' ὃν) as opposed to the ἐν ᾧ εὐδόκησα of Mt 3.17.⁴

From the internal evidence, then, we should say that this Gospel was the original one, written in Western Aramaic (formerly called Chaldee), the language which Jesus used, written for the Nazirites, the sect to which Jesus belonged. From this some will maintain that Jesus was but a sect hero-preacher-healer, whom tradition, the visionary disciple, and the copy-making historian soon transformed into the long-looked-for Messiah. It was written in Hebrew characters, though Hebrew

¹ The sequence can be traced in a verse like Mk 10.1, 'Into the borders of Judæa and beyond Jordan,' which was taken over into the Syriac at Mt 19.1 as 'to the border of Judæa to the other side of Jordan,' and then mistranslated into the Greek Mt, same verse, 'into the borders of Judæa beyond Jordan,' no part of Judæa being beyond the Jordan, See other cases, Argumentum 31.

² 1.16.

³ 3.44 and 19.2.

⁴ A case might also be made that Clement in his *Epistle to the Corinthians*, written about 105-10 A.D., used the *Gospel acc. to the Hebrews*. There are three passages — one of seven verses, one of two, and one of one — where he is quoting Jesus and where he parallels passages in the Synoptists, but where he is just enough different from them to make it a fair assumption that he is not quoting from them, but from the Hebrew Gospel; for one reason, because he is in these divergences supported to a degree by later writers. The matter may well be studied in *The New Testament in the Apostolic Fathers*, pp. 58-62. They assume a written or unwritten form of 'Catechesis.' I assume the Hebrew Gospel, which we have every reason to believe was in existence at this period, and which, being like our Mt, contained some at least of the Sermon on the Mount, from which the longest of Clement's passages is quoted (see note *ip*).

itself was becoming a dead language. From the Stichometry of Nikephorus,¹ we know that it contained 2,200 lines; longer than Mk with his 2,000 lines but shorter than Mt's 2,500 lines. In essentials it was like our Mt. Internal evidence would show, too, that it was a source of our Greek Mk, since, in the account of the man with the withered hand, Mk omits the important fact that the man was a mason. The Gospel was written before one at least of the early Epistles, 1 Corinthians, and very likely before them all, before 90 A.D., and later than 44 A.D.; considerably later, it would appear, since James, the brother of John, was martyred in that year (if we may believe the fact), and he is now so much a mere memory that it is no longer necessary to mention him to distinguish James the Just, the brother of Jesus, from him. So many things in our Gospels point to the fall of Jerusalem as an accomplished fact that I am inclined to place the *Gospel acc. to the Hebrews*, their source, as later than that year, 70 A.D. A possible fragment of the Gospel represents the witnesses of the Crucifixion as saying: 'Woe unto us for our sins, for the desolation of Jerusalem hath drawn nigh.'²

So much for internal evidence. Have we any external evidence pointing to these same conclusions? Yes, no less than Papias (130-40 A.D.). He made investigations, he tells us, into these very matters, and at least he was right in so far as he considers the incidents in Mk not to be in their chronological order — a fact which does not appear on the surface, but which we of a later age can *prove* to be the case. Papias tells us (Eusebius *H. E.*, 3.39): 'So then Mt composed the oracles in the Hebrew tongue, and each one interpreted them as he could.' 'The oracles in the Hebrew tongue' is our *Gospel acc. to the Hebrews*, and 'each one interpreted (translated) them as he could' refers to our Greek Mt.³ Papias, finding that neither Mk nor Mt gave the striking narrative of the woman taken in adultery, given in the Hebrew gospel, their source, gives it himself.

CONCLUSION. — We are thus thrown back some twenty years in our Christian origins. More than that, we come in touch, however slightly, with a more human Jesus, and we under-

¹ Nicholson, p. 116.

² In that case, it would be the source of Lk 21.20: 'Her desolation is at hand'; 21.28: 'your redemption draweth nigh.'

³ The Sinaitic Syriac was another of these translations.

stand a little better how the resurrection stories, and the confusions regarding them, arose.¹ Yet the net gain in establishing the *Gospel acc. to the Hebrews* as the first and primary source of the Gospel story is not great.² That story itself does not gain much in credibility: it gains nothing as to the supernatural element in Christ's existence. Nor have we any other stable reason for believing him in an exceptional sense divine; and our certain knowledge of him as a man is, if not meagre, at least greatly limited. When we make, as in the next Section of this book, a harmony of the Four Gospels, cutting out what is merely redundant, they are reduced from 3,767 verses to 2,409 verses. If we eliminate from this fused narrative all that in the source-notes³ we show to be derived and therefore extraneous (together with the matter immediately involved with it), we are reduced quite another 1,000 verses.⁴ Other scholars will reduce this still further. Then we shall know how much or how little of Christianity we can, in truth, give credence to. It will not be much, but it may be something, though never again enough to usurp the place of wisdom and goodness as the law of our lives.

¹ Consider the 6th fragment as given by Nicholson. Jesus' reply was suppressed in the later accounts, even as Mt and Lk suppressed similar touches in Mk.

² The sequence established above, namely, the *Gospel acc. to the Hebrews*, our Greek Mk, our Mt in Syriac (a text best represented by the Sinaitic Syriac), our Mt in Greek, receives further confirmation from Professor Margoliouth (Exp.⁸ VII 61f), who advances much to show that what he terms the original Hebrew gospel of Mt passed through a Syriac version, largely preserved in the Sinaitic Syriac, before it was employed in the Greek Mt. Furthermore, Eusebius *H. E.* 4.22 says that Hegesippus 'made quotations from the *Gospel acc. to the Hebrews* and the Syriac.' And, finally, Irenæus (3.1.1) states: 'Mt published his gospel-writing among the Hebrews in their own language, while Peter and Paul were in Rome, preaching the gospel and founding the church. After their decease Mk also wrote.'

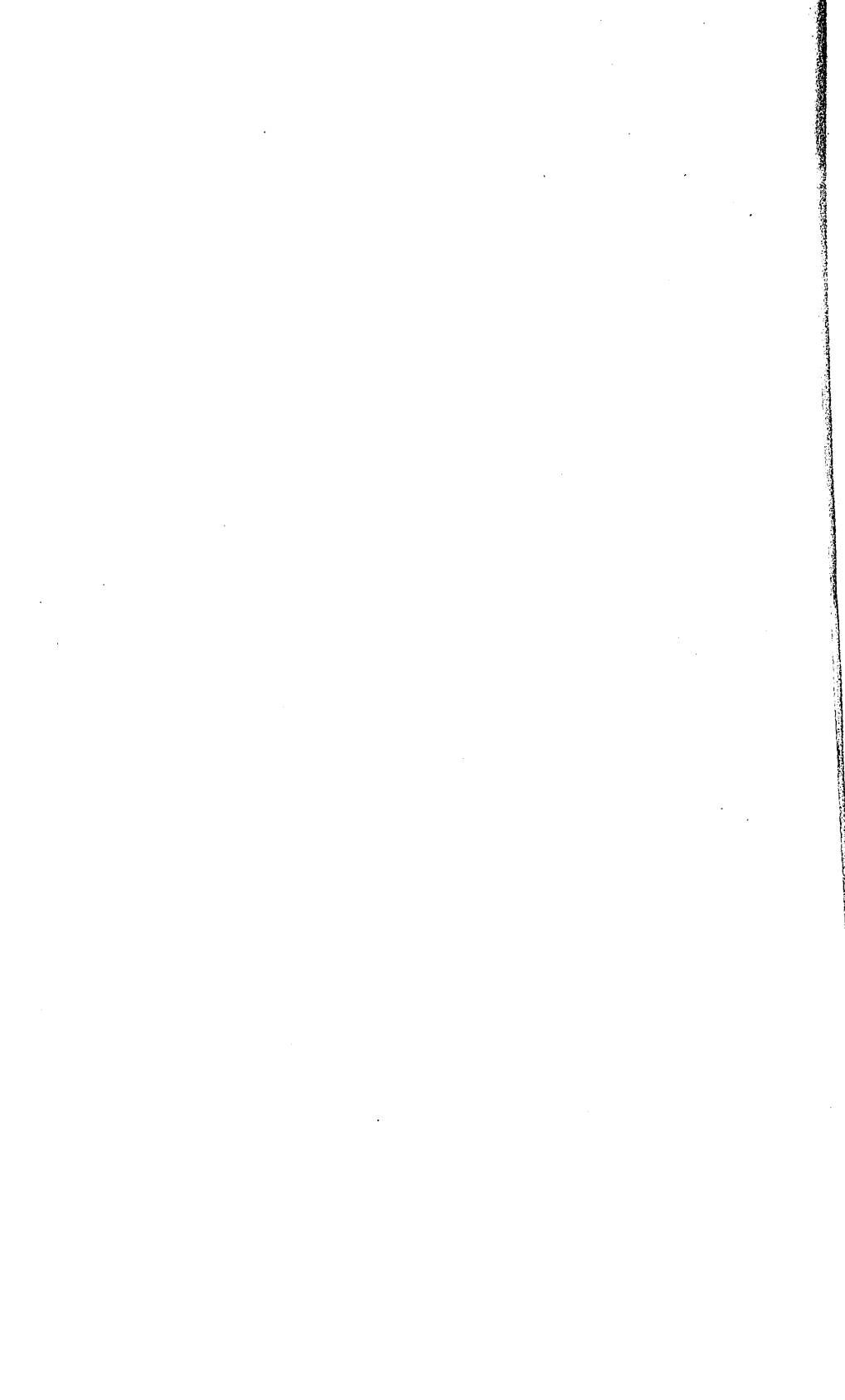
³ Passages whose genuineness is to be suspected on other grounds than that of being derived bear the superior notation *fa, fb, fc*, etc., down to *hh*. Passages that are clearly derived from writings earlier than the Gospels bear the superior notation *ia, ib, ic*, etc., down to *vg*. These so-called source-notes are in four sections, as indicated on page of contents.

⁴ Since it is the first attempt to reconstruct the life of Jesus after the preference for Mt over Lk has been established, an endeavour has been made to conserve as much of Lk as could reasonably be conserved; the many verses where Lk merely duplicates or distorts Mk and Mt do not appear, but a number of others, the value of which is doubtful, do appear with appropriate annotation. Most of them should probably disappear also, but I have preferred to let that be a gradual process of future criticism, when the full bearing of this new view of Gospel relations can be seen.

II

A CONSECUTIVE LIFE OF CHRIST

BEING A FUSION OF THE FOUR GOSPELS
INTO ONE CHRONOLOGICAL NARRATIVE



THE EVENTS OF CHRIST'S LIFE IN CHRONOLOGICAL ORDER

1st DIVISION—BIRTH, CHILDHOOD, AND YOUTH

B.C. 6 to April A.D. 7 §§ 1-3.

Nazareth: the Annunciation. **Juttah** (?): visit of Mary to Elizabeth; the Magnificat; birth of John the Baptist; the Benedictus. **Nazareth**: Joseph warned in a dream. **Bethlehem**: the Nativity; angel announces birth to shepherds; Gloria in excelsis; visit of shepherds; the Circumcision; the Purification. **Jerusalem**: Presentation in the Temple; Simeon, the Nunc Dimittis; prophecies of Simeon and Anna. **Bethlehem**: visit of the Magi; Joseph warned in a dream. **Egypt**: flight hither and abode till after the Massacre of the Innocents and the death of Herod the Great, B.C. 4 (or 3); angel appears to Joseph in a dream for the third time. **Nazareth**: abode of the Holy Family. **Jerusalem**: Christ at the age of twelve among the doctors in the Temple; return to **Nazareth**.

2nd DIVISION—BOYHOOD AND EARLY MANHOOD AT NAZARETH

April A.D. 7 to September (?) A.D. 26 § 3.

3rd DIVISION—BAPTISM, TEMPTATION, PRELIMINARY MINISTRY

September (?) A.D. 26 to December A.D. 27 §§ 4-7.

Wilderness near Jordan: Baptism of Jesus; Temptation in the wilderness. **Bethabara**: Jesus comes to John the Baptist, who thrice bears witness to Him; two of the Baptist's disciples, Andrew and John, follow Jesus, as do also Peter, Philip, and Bartholomew. **Cana of Galilee**: miracle of water made wine. **Capernaum**: a few days' visit. **Jerusalem**: Passover 27, Nicodemus. **Country of Judæa**: with his disciples, who baptize; at Ænon, near Salim, John again bears witness to the Christ; Herod Antipas puts John in prison; Jesus, hearing of this, leaves Judæa. **Sychar** in Samaria: Christ reproves woman at Jacob's well; abides two days at Sychar.

Cana of Galilee and Nazareth : Jesus passes through, and comes and dwells in **Capernaum**.

4th DIVISION—FIRST GALILEAN MINISTRY

December A.D. 27 to March A.D. 28 §§ 8-18.

Sea of Galilee : miraculous draught of fishes ; 'fishers of men.'
Capernaum : preaching in synagogue ; healing of demoniac ; healing of Peter's wife's mother, and many others. **Cities of Galilee :** preaching and healing tour. **Horns of Hattin :** Sermon on the Mount ; 'He is beside himself' ; healing of leper. **Capernaum :** healing of centurion's servant. **Nain :** raising of widow's son. **Capernaum :** healing of paralytic let down through the roof ; calling of Matthew ; feast in Matthew's house ; visit of two of the Baptist's disciples : Jesus testifies of John ; healing of woman with an issue ; raising of Jairus's daughter ; healing of two blind men in the house ; healing of a dumb man ; 'blessed is the womb that bare thee' ; the scribes and Pharisees seek a sign ; 'behold my mother and my brethren.'
Shore of the Sea of Galilee : parables of the Sower, the Seed growing secretly, the Tares, the Grain of Mustard Seed, the Leaven, the Hidden Treasure, the Pearl of Great Price, the Net ; 'foxes have holes' ; 'let the dead bury their dead' ; 'no man having put his hand to the plough.'
Sea of Galilee : Christ rebukes the wind and the sea. **Gerasa :** the 'Legion' demoniac and the swine. **Nazareth :** preaching in the synagogue ; expulsion from the city. **Galilee :** preaching and healing tour ; women minister unto him of their substance ; 'the harvest truly is great' ; names of the Twelve Apostles ; Christ gives them power, charges them and sends them forth, two by two ; woe unto the cities ; parable of the Rich Fool.

5th DIVISION—JERUSALEM, PURIM 30 ; SECOND GALILEAN MINISTRY

March A.D. 28 to October A.D. 28 §§ 19-28.

Galilee : mission of the Twelve ; [Herod Antipas believes Jesus to be John (whom he has beheaded) raised from the dead] ; Jesus returns ; report of the Twelve. **Desert of Bethsaida :** feeding of the five thousand. **Sea of Galilee :** Christ walks upon the sea and Peter walks to meet him. **Gennesaret :** sick laid in the streets, to touch if it were but the border of his garment. **Capernaum :** discourse on the Bread of Life ; defection of many disciples.

Jerusalem : the Pool of Bethesda. **Capernaum** : plucking corn on the sabbath ; healing of man with withered hand ; eating with unwashed hands ; defilement ; Jesus eats in Pharisee's house, where he condemns Pharisees and lawyers ; woman, a sinner, kisses and anoints his feet. **Tyre and Sidon** : the Syrophenician woman. **Decapolis—East Shore of Sea of Galilee** : healing of lame, blind, dumb, maimed, and many others ; healing of man deaf and with impediment in his speech ; feeding of four thousand. **Dalmanutha** : leaven of the Pharisees and Sadducees. **Bethsaida** : healing of blind man. **Cæsarea Philippi** : great confession of Peter ; the Transfiguration ; healing of man with unclean spirit. **Capernaum** : question of paying tribute ; 'whosoever shall humble himself as this little child' ; parable of the Unmerciful Servant ; appointment of the Seventy.

6th DIVISION—JERUSALEM : TABERNACLES AND DEDICATION 28

October A.D. 28 to December A.D. 28 §§ 29–32.

Jerusalem : Jesus comes from Capernaum, secretly, to the Feast of Tabernacles ; teaches in the Temple ; woman taken in adultery ; 'the Light of the World' ; Jesus narrowly escapes stoning ; healing of a blind man by washing in the Pool of Siloam ; allegories of the Fold and the Good Shepherd ; the Feast of Dedication ; attempt to seize Jesus.

7th DIVISION—PEREAN MINISTRY

December A.D. 28 to March A.D. 29 §§ 33–39.

Galilee : Return of the Seventy to Jesus ; 'all ye that labour and are heavy laden' ; Jesus and Apostles set out for Jerusalem for the last time (following the boundary between Samaria and Galilee and crossing the Jordan into Perea). **Samaria** : his messengers not received in a certain village ; in another ten lepers are cleansed. **Perea** : question of divorce ; the Good Samaritan ; 'suffer the little children to come unto me' ; the rich young man ; parable of the Labourers in the Vineyard ; blood of the Galilæans mingled with their sacrifices ; parable of the Barren Fig Tree ; woman with a spirit of infirmity ; message to Herod ; journeying toward Jerusalem ; 'sit not down in the highest room' ; parables of the Great Supper, the Lost Sheep, the Lost Coin, the Prodigal Son, the Unjust Steward, Lazarus and Dives. **Bethany** : raising of Lazarus.

8th DIVISION—THE PERIOD OF THE CRUCIFIXION

March A.D. 29 to May A.D. 29 §§ 40-61.

Ephraim: three weeks' retirement. **Road to Jericho**: James and John ask to sit on either side their Master in glory; blind Bartimæus receives his sight. **Road to Bethany**: Zacchæus. **Bethany**: Saturday before Palm Sunday at supper Jesus reproves Martha; his feet are anointed by Mary; Judas raises question of the poor, and, being rebuked by his Master, he covenants to betray Him. **Road to Jerusalem**: Palm Sunday, Jesus enters Jerusalem on an ass; the multitudes strew their garments and palm branches before Him and cry Hosanna to the Son of David; 'these stones would immediately cry out'; prophecy of the destruction of Jerusalem. **Jerusalem**: in the Temple the children cry Hosanna. **Bethany**: lodges here that night. **Jerusalem**: Monday of Holy Week in the morning Jesus hungers and curses barren fig tree; cleanses the Temple. **Bethany**: lodges here that night. **Jerusalem and the Mount of Olives**: Tuesday of Holy Week in the morning they see fig tree withered away; in the Temple the parables of the Two Sons, the Wicked Husbandmen, and the Marriage of the King's Son; tribute unto Cæsar; the Sadducees and the resurrection; the great Commandment; woe unto the scribes and Pharisees; lament over Jerusalem; the widow's mite; certain Greeks would see Jesus; He predicts Temple's destruction; abides on the Mount of Olives; Wednesday of Holy Week, on the Mount of Olives, Christ tells his disciples of the fall of Jerusalem, the Second Coming; 'watch!' abides that night on Olivet; Maundy Thursday, on the Mount of Olives, Christ teaches his disciples in the parables of the Unjust Judge, the Pharisee and the Publican, the Ten Virgins, and the Talents; the Sheep and the Goats; in the upper room, the Last supper; Judas leaves; 'I am the True Vine'; 'the Comforter'; 'the Way, the Truth and the Life'; they retire to the Mount of Olives after the supper, and there Christ continues his discourses; Christ's intercession for Himself, the Apostles, and the world; Garden of Gethsemane, the Agony and the Betrayal; Good Friday: trial before Caiaphas; the denial of Peter; trial before Pilate, Herod Antipas, and again before Pilate; Pilate's wife; Barabbas; Pilate washes his hands; he scourges Jesus; the Crown of Thorns; Pilate finally delivers Christ to be crucified; Judas hangs himself; Jesus is led to Calvary; the Crucifixion; the parting of the garments, the incident of the thieves, the Seven Words from the Cross; 'He

bowed his head and gave up the ghost'; veil of the Temple rent: the soldiers, finding him dead, pierce his side; Joseph of Arimathæa lays his body in the sepulchre; Saturday before Easter the chief priests and Pharisees seal the stone and set a watch; Easter morning early Mary Magdalene and other women visit the sepulchre; an earthquake rolls the stone away; angel speaks to them; Jesus appears to the other women on the road; Mary, outrunning the other women, comes first to Peter and John; Peter and John come to sepulchre, and, entering in, find the linen clothes and napkin; they return, and Mary Magdalene, coming after to the sepulchre, sees first two angels and then Jesus Himself; the same day, Easter, Jesus appears to Cleopas and another disciple on their way to **Emmaus**: sups with them there; **Jerusalem**: appearance to Peter; that same evening Jesus appears to the Ten at Supper; eight days after, Jesus appears to the Eleven, including Thomas, while at supper. **Shore of the Sea of Galilee**: Jesus appears to seven disciples. **Mountain in Galilee**: Jesus appears to the Eleven (and five hundred?). **Jerusalem**: forty days after the Resurrection, appearance to the Eleven, whom He leads out as far as **Bethany**; the Ascension.

A CONSECUTIVE LIFE OF CHRIST

A FUSION OF THE FOUR GOSPELS INTO ONE CHRONOLOGICAL NARRATIVE

1.^{aa} Conception of John the Baptist; the Annunciation; Visit of Mary to Elisabeth; the Magnificat; Birth of John the Baptist; the Benedictus.

(Lk 1.5-80.)

THERE^{mp} was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.^{vk} And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense.

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the

children,⁸⁷ and the disobedient to walk in the wisdom of the just ; to make ready for the Lord a people prepared for him.

And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and I was sent to speak unto thee, and to bring thee these good tidings. And behold thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out he could not speak unto them ; and they perceived that he had seen a vision in the temple ; and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house. And after these days Elisabeth his wife conceived ; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.

And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High ; and the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee : wherefore, also, that which

is to be born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.^{im}

And Mary arose in these days and went into the hill country with haste, into a city of Judah, and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the Holy Ghost. And she lifted up her voice with a loud cry and said, Blessed art thou among women, and blessed is the fruit of thy womb.^{it} And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath looked upon the low estate of his handmaiden; for behold from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is unto generations and generations on them that fear him; he hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down princes from their thrones, and hath exalted them of low degree.^{mt} The hungry he hath filled with good things, and the rich he hath sent empty away. He hath holpen Israel his servant that he might remember mercy (as he spake unto our fathers) toward Abraham and his seed for ever. And Mary abode with her about three months and returned unto her house.

Now Elisabeth's time was fulfilled that she should be delivered, and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy

towards her, and they rejoiced with her. And it came to pass, on the eighth day, that they came to circumcise the child, and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? for the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord, the God of Israel; For he hath visited and wrought redemption for his people; and hath raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets which have been since the world began); salvation from our enemies and from the hand of all that hate us; to shew mercy towards our fathers, and to remember his holy covenant—the oath which he sware unto Abraham our father; to grant unto us that we, being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness before him all our days.

Yea and thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people in the remission of their sins, because of the tender mercy of our God, whereby the dayspring from on high shall visit us; to shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2. Joseph warned in a dream; the Nativity; angel announces birth to shepherds; Gloria in excelsis; visit of shepherds; the Circumcision; the Purification; the Presentation in the Temple; Simeon, the Nunc Dimittis; prophecies of Simeon and Anna.

(Mt 1.18-25, Lk 2.1-38.)

Now^{mn} the birth of Jesus Christ was on this wise: when his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought of these things, behold an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son^{fn}; and thou shalt call his name Jesus; for it is he that shall save his people from their sins.

Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us.^{rn} And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son^{fn}; and he called his name Jesus.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes,^{nu} and laid

him in a manger,^{na} because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you: ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart.^{mb} And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them. And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord),^{ah} and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.^{sb} And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and

devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,^{op} and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day.^{op} And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

3. Visit of the Magi; flight into Egypt; Massacre of the Innocents by Herod the Great; return to Nazareth; Christ among the doctors.

(Mt 2.1-23, Lk 2.40-52.)

Now^{ab} when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem,^{ri} saying, Where is he that is born King of the Jews? for we saw his star in the east^b and are come to worship him. And when Herod the king heard it he was

troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa;^m for thus it is written by the prophet, And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah. For out of thee shall come forth a governor, which shall be shepherd of my people Israel.st Then Herod privily called the wise men, and learned of them carefully what time the star appeared.

And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. And when they saw the star they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts: gold, and frankincense and myrrh.^{ri} And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Now, when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt; and be thou there until I tell thee, for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.^{qu}

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under,^{mu} according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet saying, A voice was heard in Ramah, weeping and

great mourning, Rachel weeping for her children. And she would not be comforted, because they are not.^{rz}

But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel, for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus^{sn} was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth^{jp}; that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.^{ut} And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old,^{ao} they went up after the custom of the feast. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance. And when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished, and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them.^u And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

4.^{ad} John the Baptist; Baptism of Jesus; the Temptation.

(Jn 1.1-18, Lk 3.1, Mt 3.1-3, Lk 3.5-6, Mt 3.4-10,
Lk 3.10-14, 23, Mt 3.13-17, Mt 4.1-11.)

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.^{vh} All things were made by him;^{vf} and without him was not anything made that hath been made.^{nt} In him was life; and the life was the light of men.^{vh} And the light shineth in the darkness; and the darkness apprehended it not.^{vh}

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light,^{vh} even the light which lighteth every man, coming into the world.^{nm} He was in the world, and the world was made by him,^{vf} and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name;^{vh} which were born, not of blood, not of the will of the flesh, nor of the will of man, but of God.^{vi} And the word became flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten from the Father), full of grace and truth. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me; for he was before me. For of his fullness we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ.^{vm} No man hath seen God at any time;^{vh} the only begotten Son, which is in the bosom of the Father, he hath declared him.^{md}

Now in the fifteenth year of the reign of Tiberius Cæsar,^{kv} came John the Baptist, preaching in the wilderness of Judæa (about Jordan), saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight.^{av}

Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight and the rough ways smooth. And all flesh shall see the salvation of God. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins^{sf}; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? ^{ko} Bring forth therefore fruit worthy of repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.^{vm} And even now is the axe laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully; and be content with your wages.^{ll}

And Jesus himself, when he began to teach,^{lm} was about thirty years of age, being the son (as was supposed) of Joseph. Then^{fo} cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove,

and coming upon him ; and lo, a voice out of the heavens, saying,^{az} This is my beloved Son, in whom I am well pleased.^{fp}

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights,^{pv} he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.^{pm} Then the devil taketh him into the holy city^{fa} ; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee. And on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.^{ta} Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.^{pn} Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.^{po} Then the devil leaveth him ; and behold, angels came and ministered unto him.^{mo}

5. Further testimony of John the Baptist ; Andrew, John, Peter, Philip, and Bartholomew follow Jesus.

(Jn 1.19-27, Mt 3.11-12, Jn 1.28-51.)

AND this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou ? And he confessed, and denied not ; and he confessed, I am not the Christ. And they asked him, What then ? Art thou Elijah ? And he saith, I am not. Art thou the prophet ? And he answered, No. They said therefore unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ? He said, I am the voice of one

crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.^{av}

And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizeth thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water; in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.^{ap} These things were done in Bethany beyond Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world.^{ah} This is he of whom I said, After me cometh a man which is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God. Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus.

And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day; it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and

saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John : thou shalt be called Cephas (which is by interpretation Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip ; and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth ? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile ! Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God ; thou art King of Israel. Jesus answered and said unto him, Because I said unto him, I saw thee underneath the fig-tree, believest thou ? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.^{aa}

6. The water made wine ; first visit to Capernaum ; in Judæa with disciples ; further witness of John ; Nicodemus.

(Jn. 2.1-12, Jn 3.22-30, Jn 2.23-25, Jn 3.1-21, 31-36.)

AND the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there ; and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee ? mine hour has not yet come, His mother saith unto the servants, Whatsoever he saith unto you, do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled

them up to the brim. And he saith unto them, Draw out now and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine, and when men have drunk freely, then that which is worse; thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days.

After^{ae} these things came Jesus and his disciples into the land of Judæa; and there he tarried with them and baptized. And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison. There arose, therefore, a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.

John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy, therefore, is fulfilled. He must increase, but I must decrease. Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his sign which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came unto him by night, and

said to him, Rabbi, we know that thou art a teacher come from God ; for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter a second time into his mother's womb and be born ?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth ; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things ? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen ; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things ?^{ne} No man hath ascended into heaven, but he that descended out of heaven, even the Son of Man, which is in heaven.^{va} And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up ;^{sv} that whosoever believeth may in him have eternal life.

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world ; but that the world should be saved through him.^{vh} He that believeth on him is not judged ; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment : that the light is come into the world, and the men loved the darkness rather than light ; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works

may be made manifest, that they have been wrought in God.^{vd} He that cometh from above is above all; he that is of the earth is of the earth, and of the earth he speaketh; he that cometh from heaven is above all.^{vm} What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God; for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.^{vh}

7. Imprisonment of John by Herod; woman at Jacob's well.

(Mk 6.17-20, Jn 4.1-46, Mt 4.13-16.)

HEROD^{fc} himself had sent forth and laid hold upon John, and bound him in prison^{af} for the sake of Herodias, his brother Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judæa, and departed again into Galilee. And he must needs pass through Samaria.

So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph;^{ar} and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (for Jews have no dealings with Samaritans).

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life.^{ki} The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband; this hast thou said truly.

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when neither in this mountain,ⁿⁱ nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. God is a Spirit; and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ); when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and

saith to the men, Come, see a man, which told me all things that ever I did; can this be the Christ? They went out of the city, and were coming to him.

In the meanwhile the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus said unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth.^{jb} I sent you to reap that whereon ye have not laboured; others have laboured, and ye are entered into their labour.

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them; and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world.^{vh}

And after the two days, he went forth from thence into Galilee.^{ah} Then when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast; for they also went unto the feast. He came therefore again unto Cana of Galilee, where he made the water wine; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali; that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali, toward the sea, beyond Jordan,^{fr} Galilee of the Gentiles;^{vj} the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up.

8.^{aa} Miraculous draught of fishes ; ‘fishers of men’ ; healing of demoniac in synagogue at Capernaum ; healing and preaching tour ; Peter’s wife’s mother.

(Mt 4.17, Lk 5.1–10, Mk 1.19, Lk 5.10, Mt 4.19, Lk 5.11, Mk 1.21–38, Mt 4.23–25.)

FROM that time began Jesus to preach, and to say, Repent ye ; for the kingdom of heaven is at hand. Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret ; and he saw two boats standing by the lake ; but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon’s, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing ; but at thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes ; and their nets were breaking ; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus’s knees, saying, Depart from me ; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken ; and so were also James and John, sons of Zebedee, which were partners with Simon, who also were in the boat mending the nets. And Jesus said unto Simon, Fear not, follow me, and I will make you fishers of men. And when they had brought their boats to land, they left all, and followed him.^{at}

And they go into Capernaum ; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching ; for he taught them as having authority, and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit ; and he cried out, saying, What have we to do with thee, thou Jesus of

Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him.^{aj} And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. And the report of him went out straightway, everywhere into all the region of Galilee round about.

And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.^{ak} And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him. And they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria; and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them.^{al} And there followed him great multitudes from Galilee and Decapolis^{fs} and Jerusalem and Judæa and from beyond Jordan.

9. The Sermon on the Mount.^{am}

(Mk 3.13, Mt 5.2-12, Lk 6.24-26, Mt 5.13, Mk 9.50,
Mt 5.14-30, Mk 9.48, Mt 5.31-48.)

AND he goeth up into the mountain, and called unto him whom he himself would; and they went unto him, and he opened his mouth and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth.th Blessed are they that hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy.^{vo} Blessed are the pure in heart; for they shall see God.^{ti} Blessed are the peacemakers; for they shall be called sons of God.^{vo} Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you.^{vm} But woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep.^{vo} Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.^{an}

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted?^{sh} it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Have salt in yourselves, and be at peace one with another. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.^{vm} For verily I say unto you, Till heaven and earth pass away, one jot or

one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven;^v but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.^{vm}

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.^{ao} But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.^{it}

Ye have heard that it was said, Thou shalt not commit adultery.^{ad} But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.^{sw} And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.^{vm} And if thy right hand causeth thee to stumble, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell, where their worm dieth not and the fire is not quenched.^{ra} It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement.^{pp} But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an

adulteress; and whosoever shall marry her when she is put away committeth adultery.^{vm}

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.^{va} But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;^{vb} nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one.^{jh}

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth.^{ae} But I say unto you, Resist not him that is evil; but whosoever smiteth thee on the right cheek, turn to him the other also.^{sa} And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee,^{iu} and from him that would borrow of thee turn not thou away.^{ma}

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, and pray for them that persecute you;^{vm} that ye may be sons of your Father which is in heaven. For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?^{iv} Ye therefore shall be perfect, as your heavenly Father is perfect.^{vo}

10. The Sermon on the Mount—(continued).

(Mt 6.1-34.)

TAKE heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the street, that they may have glory of

men. Verily I say unto you, They have received their reward. But when thou doest alms let not thy left hand know what thy right hand doeth ; that thine alms may be in secret, and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites : for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber, and, having shut thy door, pray to the Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do ; for they think that they shall be heard for their much speaking. Be not therefore like unto them ; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye : Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so on earth. Give us this day our daily bread.^{ft} And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you.^{mr} But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face ; that thou be not seen of men to fast, but of thy Father which is in secret ; and thy Father, which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon^{hh} the earth, where moth^{hh} and rust doth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal ; for where thy treasure is, there will thy heart be also. The lamp of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be

full of darkness. If therefore the light that is in thee be darkness, how great is the darkness.

No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.^{vv} Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment ? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth them. Are not ye of much more value than they ?

And which of you by being anxious can add one cubit unto his stature ? And why are ye anxious concerning raiment ? Consider the lilies of the field, how they grow : they toil not, neither do they spin. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Be not therefore anxious, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? : For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom, and his righteousness ; and all these things shall be added unto you. Be not therefore anxious for the morrow, for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

11. The Sermon on the Mount (*concluded*) ; the Friend at Midnight ; the House on the Rock.

(Mt 7.1, Lk 6.37-38, Mt 7.2-6, Lk 11.5-8, Mt 7.7-10,
Lk 11.12, Mt 7.11-29.)

JUDGE not, that ye be not judged,^{iw} and condemn not, and ye shall not be condemned ;^{vo} give, and it shall be given unto you : good measure, pressed down, shaken together, running over, shall they give into your bosom ;^{ao} and with what measure ye mete, it shall be measured unto you.^{iw} And why beholdest

thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.^{av}

Ask, and it shall be given you;^{av} seek, and ye shall find; knock, and it shall be opened upon you. For every one that seeketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? or if he shall ask an egg, will he give him a scorpion?^{aa} If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them.^{iw} for this is the law and the prophets.^{vm}

Enter ye in by the narrow gate: for wide is the gate, broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of

thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.^u Every one therefore which heareth these words of mine, and doeth them,^v shall be likened unto a wise man, which built his house upon the rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof.^{ob} And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

12. Healing of a Leper; raising of widow's son at Nain; healing of the paralytic.

(Mt 8.1, Mk 3.20-21, Mk 1.40-45, Mt 8.5-13, Lk 7.11-18,
Mk 2.1-13.)

AND when he was come down from the mountain, great multitudes followed him, so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.^{ar} And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth

his hand, and touched him, and saith unto him, I will : be thou made clean. And straightway the leprosy departed from him, and he was made clean.^{as} And he strictly charged him, and straightway sent him out, and saith unto him, See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places. And they came to him from every quarter.

And^{aj} when he was entered into Capernaum, there came unto him a centurion, beseeching him and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof : but only say the word, and my servant shall be healed.^{tk} For I also am a man under authority, having under myself soldiers. And I say to this one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven ; but the sons of the kingdom shall be cast forth into the outer darkness ; there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way ; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.^{at}

And it came to pass soon afterwards, that he went to a city called Nain ; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold there was carried out one that was dead, the only son of his mother, and she was a widow ; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he

came nigh and touched the bier ; and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother.^{av} And fear took hold on all ; and they glorified God, saying, A great prophet is arisen among us ; and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about. And the disciples of John told him of all these things.

And when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door ; and he spake the word unto them. And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was ; and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

But there were certain of the scribes sitting there, and reasoning in their hearts. Why doth this man thus speak ? he blasphemeth ; who can forgive sins but one, even God ? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves saith unto them, Why reason ye these things in your hearts ? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven ; or to say, Arise, and take up thy bed, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.^{av} And he went forth again by the sea side ; and all the multitude resorted unto him, and he taught them.

13. Calling of Matthew; feast in Matthew's house; visit of two of the Baptist's disciples.

(Mt 9.9-13, Mt 11.2-6, Mk 2.18, Mt 9.15-17, Lk 5.39, Mt 11.7-15, Lk 7.29-35.)

AND as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose, and followed him.^{aw} And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice; ^{av} for I came not to call the righteous, but sinners.

Now when John heard in the prison the works of the Christ, he sent by his disciples,^{ba} and said unto him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good-tidings preached to them.^{ra} And blessed is he, whosoever shall find none occasion of stumbling in me.

And John's disciples and the Pharisees were fasting; and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?^{bb} And Jesus said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new-wine into old wineskins: else the skins burst, and the wine is spilled, and the skins perish; but they put new wine into fresh wine-skins, and both are preserved. And no man having drunk old wine desireth new; for he saith, The old is good.^{bc}

And^{bd} as the messengers of John went their way, Jesus began to say unto the multitude concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.^{fu} Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear.

And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified of all her children.

14. Healing of the woman with an issue ; raising of Jairus's daughter ; healing of two blind men ; of a dumb man ; the Unclean Spirits ; a sign is sought ; ' behold my mother and my brethren.'

(Mk 5.22-43, Mt 9.27-34, Mt 12.25-35, 43-45, 36-37, Lk 11.27-28, Mt 12-38, Mt 16.2-3, Mt 12.39-42, 46-50.)

AND^{be} there cometh one of the rulers of the synagogue, Jairus by name ; and, seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death. I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live. And he went with him ; and a great multitude followed him, and they thronged him. And a woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be made whole. And straightway the fountain of her blood was dried up ; and she felt in her body that she was healed of her plague. And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments ? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me ? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole ; go in peace, and be whole of thy plague.

While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead : why troublest thou the Master any further ? But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. And he suffered no man to follow him, save Peter and James and John the brother of James. And they come to the house of the ruler of the synagogue ; and he

beholdeth a tumult, and many weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. And he charged them much that no man should know this; and he commanded that something should be given her to eat.

And^{bf} as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him. And Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. But they went forth, and spread abroad his fame in all that land.

And^{bf} as they went forth, behold, there was brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb man spake; and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, By the prince of the devils casteth he out devils. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.

Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and

then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

And it came to pass as he said these things, a certain woman out of the multitude lifted up her voice and said unto him, Blessed is the womb that bare thee and the breasts which thou didst suck.^{ih} But he said, Yea rather, blessed are they that hear the word of God and keep it.

Then^{bh} certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But^{fv} he answered and said unto them, When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning it will be foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven, but ye cannot discern the signs of the times. An evil and

adulterous generation seeketh after a sign ; and there shall no sign be given to it but the sign of Jonah the prophet. For as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.

While^{bi} he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother ? and who are my brethren ? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren ! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

15. Parables of the Sower, the Seed growing secretly, the Tares, the Grain of Mustard Seed, the Leaven, the Hidden Treasure, the Pearl of Great Price, the Net.

(Mt 13.1-17, Mk 4.21-22, Mt 13.18-23, Mk 4.26-29,
Mt 13.24-52, Mk 4.33-34.)

ON^{bi} that day went Jesus out of the house, and sat by the seaside. And there were gathered unto him great multitudes, so that he entered into a boat, and sat ; and all the multitude stood on the beach. And he spake to them many things in parables, saying, Behold, the sower went forth to sow ; and as he sowed, some seeds fell by the wayside, and the birds came and devoured them. And others fell upon the rocky places, where they had not much earth, and straightway they sprang up, because they had no deepness of earth ; and when the sun was risen, they were scorched ; and because they had no root, they withered away. And others fell upon the thorns ; and the thorns grew up, and choked them. And others fell

upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears let him hear.^o

And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand. And seeing ye shall see, and shall in no wise perceive. For this people's heart is waxed gross, and their ears are dull of hearing. And their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.^{ra} But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. And^{bk} he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light.

Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the wayside. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it. Yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown

upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

And^{bl} he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself: first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.^{sb}

Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field. But while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay: lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. All these things spake Jesus in parables unto the multitudes, and without a parable spake he nothing unto them; that it might be fulfilled which was spoken by the prophet saying, I will open my mouth in parables;^{tn} I will utter things hidden from the foundation of the world.^{vm}

Then he left the multitudes, and went into the house : and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man ; and the field is the world ; and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil one. And the enemy that sowed them is the devil ; and the harvest is the end of the world ; and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity ; and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.^{od} He that hath ears let him hear.

The kingdom of heaven is like unto a treasure hidden in the field ; which a man found, and hid ; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls. And having found one pearl of great price, he went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. Which, when it was filled, they drew up on the beach ; and they sat down, and gathered the good into vessels ; but the bad they cast away. So shall it be in the end of the world : the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire : there shall be weeping and gnashing of teeth.

Have ye understood all these things ? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. And with many such parables spake he the word unto them, as they were able to hear it. And without a parable spake he not unto them ; but privately to his own disciples he expounded all things.

16. 'Foxes have holes'; 'let the dead bury their dead'; no man having put his hand to the plough'; Christ rebukes the wind and the sea; the 'Legion' demoniac and the swine.

(Mk 4.35, Mt 8.19-22, Lk 9.60-62, Mk 4.36-41, Mk 5.1-20.)

AND on that day, when even was come, he saith unto them, Let us go over unto the other side. And there came a scribe, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead, but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.^{sa} But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.^{bm}

And^{bn} leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion. And they awake him, and say unto him, Master, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.^{ti} And he said unto them, Why are ye fearful? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

And^{bo} they came to the other side of the sea, into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs; and no man could any more bind him, no, not with a chain. Because that he had been often bound with fetters and chains, and the

chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to tame him. And always, night and day, in the tombs and in the mountains he was crying out, and cutting himself with stones. And when he saw Jesus from afar he ran and worshipped him; and crying out with a loud voice, he said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For he said unto him, Come forth, thou unclean spirit, out of the man. And he asked him, What is thy name? and he saith unto him, My name is Legion; for we are many.

And he besought him much that he would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they besought him, saying, Send us into the swine, that we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass.^{kt}

And they come to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, even him that had the legion; and they were afraid. And they that saw it declared unto them how it befell him that was possessed with devils, and concerning the swine. And they began to beseech him to depart from their borders. And as he was entering into the boat, he that had been possessed with devils besought him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.

17. Preaching in the synagogue at Nazareth; expulsion from the city; preaching and healing tour; women minister unto him; 'the harvest truly is great.'

(Mk 6.1, Lk 4.16-21, Mk 6.2-6, Lk 4.23-30, Mt 9.35,
Lk 8.1-3, Mt 9.36-38.)

AND he went out from thence; and he cometh into his own country; ^{bp} and his disciples follow him. And he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And ^{or} there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. And he closed the book and gave it back to the attendant and sat down; and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man? and, What mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honour, save in his own country and among his own kin and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; ^{op} and unto none of them was Elijah sent, but only to

Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

And^{ba} Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness. And with him the twelve and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out; and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he send forth labourers into his harvest.

18.^{br} The Twelve Apostles; Christ charges them and sends them forth; woe unto the cities; parable of the Rich Fool.

(Mt 10.1-2, Mk 3.17, Mt 10.3-16, Mt 11.20-24, Mt 10.24-32, Lk 12.13-21, Mt 10.34-39.)

AND^{bs} he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother (and he surnamed them Boanerges, which is, the sons of thunder); Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff; for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.th

Then^{bt} began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades; for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household! Fear them not, therefore, for there is nothing covered that shall not be revealed; and hid,

that shall not be known. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father; but the very hairs of your head are all numbered.^{vi} Fear not, therefore: ye are of more value than many sparrows. Every one, therefore, who shall confess me before men, him will I also confess before my Father which is in heaven.

And ^{bu} one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable^{vo} unto them, saying, The ground of a certain rich man brought forth plentifully. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee;^{oo} and the things which thou hast prepared, whose shall they be?^{oo} So is he that layeth up treasure for himself, and is not rich toward God.

Think not that I came to send peace on the earth: I came not to send peace, but a sword! For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

19. Mission of the Twelve ; execution of John the Baptist ; Jesus hears the report of the Twelve.

(Mk 6.12-16, 21-29, Jn 6.1, Mk 6.30, Jn 6.2, 4, 31-34.)

AND they went out, and preached that men should repent. And^{fc} they cast out many devils, and anointed with oil many that were sick, and healed them. And king Herod heard thereof; for his name had become known; and he said, John the Baptist is risen from the dead, and therefore do these powers work in him.^{bv} But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets. But Herod, when he heard thereof, said, John, whom I beheaded, he is risen. For when a convenient day was come, that Herod on his birthday made a supper to his lords and the high captains and the chief men of Galilee, and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.^{pv} And she went out and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard thereof, they came and took up his corpse and laid it in a tomb.

After^{vw} these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And a great multitude followed him,

because they beheld the signs which he did on them that were sick. Now the passover, the feast of the Jews, was at hand. And he saith unto them, Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart. And the people saw them going, and many knew them, and they ran there together on foot from all the cities and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd; and he began to teach them many things.

20. Feeding of the five thousand; Christ walks upon the sea and Peter walks to meet him; Gennesaret.

(Mk 6.35-37, Jn 6.8-10, Mk 6.40, Jn 6.11-15a, Mt 14.22, Jn 6.15b-19, Mt 14.26-33, Mk 6.53-56.)

AND when the day was now far spent, his disciples came unto him, and said, The place is desert and the day is now far spent. Send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.^{su} But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes; but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And they sat down in ranks, by hundreds and by fifties.

Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into

the world. Jesus therefore, perceiving that they were about to come and take him by force, to make him king, constrained the disciples to enter into the boat, and to go before him unto the other side.^{ca} And ^{cb} he departed again into the mountain himself alone. And when evening came, his disciples went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat. And they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.

21. The Bread of Life; defection of many disciples.

(Jn 6.22-71.)

ON the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone; (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks). When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you; for him the Father, even God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.^{vh} They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.^{ta}

Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.^{mg} But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I come down from heaven, not to do mine own will, but the will of

him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which sent me draw him; and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God.^{ro} Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven; if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh, for the life of the world.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him.^{vh} As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven; not as the fathers did eat, and died: he that eateth this bread shall live for ever.

These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? But Jesus, knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth: the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life.^{vo} But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed and know that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

22. Jerusalem: healing of the man at the Pool of Bethesda.

(Jn 5.1-47, Jn 7.15-24.)

AFTER^{cb} these things there was a feast of the Jews; and Jesus went up to Jerusalem.^{cc} Now there is in Jerusalem by the sheep-gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.^{pk} And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water

is troubled, to put me into the pool; but while I am coming another steppeth down before me. Jesus saith unto him, Arise, take up thy bed and walk. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.

So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed and walk. They asked him, Who is the man that said unto thee, Take up thy bed and walk? But he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold thou art made whole; sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work.^{me} For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.^{vlc}

Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.^{mf} For the Father loveth the Son, and sheweth him all things that himself doeth; and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son;^{if} that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him.^{vh} Verily, verily, I say unto you, He that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.^{vh}

Verily, verily, I say unto you, The hour cometh, and now

is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself. And he gave him authority to execute judgment, because he is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done ill unto the resurrection of judgment.²⁶ I can by myself do nothing: as I hear, I judge. And my judgment is righteous; because I seek not mine own will, but the will of him that sent me.

If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth.²⁷ But the witness which I received is not from man; howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you; for whom he sent, him ye believe not.

Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me. And ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

The^{cd} Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law?^{aa} Why seek ye to kill me? The multitude answered, Thou hast a devil; who seeketh to kill thee?

Jesus answered and said unto them, I did one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers);^{sb} and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken, are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgment.st

23. Plucking corn on the sabbath; healing of a man with a withered hand.

(Mt 12.1-7, Mk 2.27, Mt 12.8-13, Mk 3.6-12.)

AT^{ce} that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?^{uf} Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice,^{uv} ye would not have condemned the guiltless. And he said unto them, The

sabbath was made for man, and not man for the sabbath.^{mv}
For the Son of man is lord of the sabbath.

And^{ef} he departed thence, and went into their synagogue. And behold, a man having a withered hand.^{fb} And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

And^{eo} the Pharisees went out and straightway with the Herodians took counsel against him, how they might destroy him. And Jesus with his disciples withdrew to the sea; and a great multitude from Galilee followed; and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him. For he had healed many, insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known.

24. Question of eating with unwashed hands; question of defilement; a sinful woman anoints his feet.

(Mk 7.1-13, Mt 15.12-14, Mk 7.14-16, Mt 15.15,
Mk 7.18-23, Mt 15.20, Lk 7.36-50.)

AND^{eh} there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is, unwashed, hands. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders. And when they come from the marketplace, except they wash themselves, they eat not; and

many other things there be, which they have received to hold, washings of cups, and pots, and brasen vessels. And the Pharisees and scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,^{rb} This people honoureth me with their lips, but their heart is far from me.^{to} But in vain do they worship me, teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death. But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered; and many such like things ye do.

Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. And he called to him the multitude again, and said unto them, Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him;^{ns} but the things which proceed out of the man are those that defile the man. If any man have ears to hear, let him hear.

And Peter answered and said unto him, Declare unto us the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean. And he said, That which proceedeth out of the man, that defileth the

man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness. All these evil things proceed from within, and defile the man, but to eat with unwashen hands defileth not the man.

And ^{ci} one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she had anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee: go in peace,

25. Tyre and Sidon; the Syrophœnician woman; healing of a man deaf and with impediment in his speech.

(Mk 7.24–31, Mt 15.29–31, Mk 7.32–37.)

AND^{ed} from thence he arose and went away into the borders of Tyre and Sidon. And he entered into a house and would have no man know it; and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the devil out of her daughter. And he said unto her, Let the children first be filled; for it is not meet to take the children's bread and cast it to the dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the devil gone out.

And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And he went up into the mountain and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them; insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his finger into his ears, and he spat, and touched his tongue. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened. And his ears were opened and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

26. Feeding of the four thousand ; leaven of the Pharisees and Sadducees ; the blind man of Bethsaida ; Peter's great confession.

(Mk 8.1-10, Mt 16.5-12, Mk 8.22-26, Mt 16.13-19,
Mk 8.30-32, Mt 16.22, Mk 8.33-37, Mt 16.27, Mk 9.1.)

IN ^{ch} those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat. And if I send them away fasting to their home, they will faint in the way ; and some of them are come from far. And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place ? And he asked them, How many loaves have ye ? and they said, Seven.

And he commandeth the multitude to sit down on the ground ; and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them ; and they set them before the multitude. And they had a few small fishes ; and having blessed them, he commanded to set these also before them. And they did eat, and were filled ; and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand ; and he sent them away.

And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha. And the disciples came to the other side and forgot to take bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, We took no bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread ? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up ? Neither the seven loaves of the four thousand, and how many baskets ye took up ? How is it that ye do not perceive that I spake not to you concerning bread ? But beware of the leaven of the Pharisees and Sadducees. Then understood they how he bade them not beware of the

leaven of the bread, but of the teaching of the Pharisees and Sadducees.

And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; but I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say, John the Baptist; some, Elijah; and others Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah,^{fw} for flesh and blood^{ve} hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church;^{oe} and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. And he charged them that they should tell no man of him.

And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

And he called unto him the multitude with his disciples,

and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life?^{ij} For what should a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.tm And he said unto them, Verily I say unto you, There be some here of them that stand by which shall in no wise taste of death, till they see the kingdom of God come with power.

27. The Transfiguration; healing of the man with unclean spirit; question of paying tribute.

(Mk 9.2-7, Mt 17.6-8, Mk 9.9-13, Mt 17.13, Mk 9.14-28, Mt 17.20-27.)

AND^{cl} after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves; and he was transfigured before them. And his garments became glistening, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses; and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them; and there came a voice out of the cloud, This is my beloved Son:^{fx} hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid.^{nr} And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.^{mb}

And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

And they asked him, saying, The scribes say that Elijah must first come. And he said unto them, Elijah indeed cometh first, and restoreth all things; and how is it written of the Son of man, that he should suffer many things and be set at nought?^{re} But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.²² Then understood the disciples that he spake unto them of John the Baptist.

And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And one of the multitude answered him, Master, I have brought unto thee my son, which hath a dumb spirit. And wheresoever it taketh him, it dasheth him down; and he foameth, and grindeth his teeth, and pineth away. And I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

And they brought him unto him; and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him; but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out and torn him much, he came out; and the child became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand and raised him up; and he arose.

And when he was come into the house, his disciples asked him privately, saying, We could not cast it out. And he saith unto them, Because of your little faith : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel ? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon ? the kings of the earth, from whom do they receive toll or tribute ? from their sons, or from strangers ? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a shekel : that take, and give unto them for me and thee.

28. The little child in Jesus's arms ; parable of the Unmerciful Servant ; appointment of the Seventy.

(Mk 9.33-37, Mt 10.41, Mk 9.38-42, Mt 18.7, 10, 12-35,
Lk 10.1.)

AND when he was in the house he asked them, What were ye reasoning in the way ? But they held their peace : for they had disputed one with another in the way, who was the greatest. And he sat down, and called the twelve ; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him in the midst of them ; and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me ; and whosoever receiveth me, receiveth not me, but him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

John said unto him, Master, we saw one casting out devils in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me.^{vb} For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone^{hh} were hanged about his neck, and he were cast into the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

And if thy brother sin against thee, go, shew him his fault between thee and him alone; if he hear thee, thou hast gained thy brother.ⁿⁱ But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.^{pr} And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then^{ob} came Peter, and said to him, Lord, how oft if my brother sin against me (and he repent) shall I forgive him? until seven times? Jesus saith unto him, I say not unto thee,

Until seven times ; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

But that servant went out, and found one of his fellow-servants, which owed him a hundred pence ; and he laid hold on him and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not ; but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee ? And his lord was wroth and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.^{of} Now after these things the Lord appointed seventy others,^{cm} and sent them two and two before his face into every city and place, whither he himself was about to come.

29.^{en} At Jerusalem at the Feast of Tabernacles.

(Jn 7.2-14, 25-53.)

Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come ; but your time is always ready. The world cannot hate you ; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast ; I go not up yet unto this feast : because my time is not yet fulfilled.

And having said these things unto them, he abode still in Galilee. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he ? And there was much murmuring among the multitudes concerning him. Some said, He is a good man ; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the temple, and taught. Some therefore of them of Jerusalem said, Is not this he whom they seek to kill ? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ ? Howbeit we know this man whence he is ; but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am ; and I am not come of myself, but he that sent me is true, whom ye know not. I know him ; because I am from him, and he sent me. They sought therefore to take him ; and no man laid his hand on him, because his hour was not yet come. And of the multitude many believed on him ; and they said, When the Christ shall come, will he do more signs than those which this man hath done ?

The Pharisees heard the multitude murmuring these things concerning him ; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me :^{aw} and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him ? will he go unto the Dispersion among the Greeks, and teach the Greeks ? What is this word that he said, Ye shall seek me, and shall not find me : and where I am ye cannot come ?

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.^{ap} He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive ; for the Spirit was not yet given ; because Jesus was not yet glorified. Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee ? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was ?^{tr} So there arose a division in the multitude because of him. And some of them would have taken him ; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees ; and they said unto them, Why did ye not bring him ? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray ? Hath any of the rulers believed on him, or of the Pharisees ? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth ? They answered and said unto him, Art thou also of Galilee ? Search, and see that out of Galilee ariseth no prophet. And every man went unto his own house.^{az}

30. The woman taken in adultery; 'I am the Light of the world'; Jesus narrowly escapes stoning.

(Jn 8.1-59.)

JESUS went unto the Mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such; what then sayest thou of her? st And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last. And Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee; go thy way—from henceforth sin no more.

Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true.^{nu} I am he that beareth witness of myself, and the Father that sent me beareth witness of me.

They said therefore unto him, Where is thy Father?

Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple; and no man took him; because his hour was not yet come. He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath: I am from above; ye are of this world: I am not of this world.^{vh} I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins.

They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.^{kj} As he spake these things, many believed on him.

Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.^{vm} They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin.^{vm} And the bondservant abideth not in the house for ever; the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed.^{vm} I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father.

They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.^{vh} Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God.^{vh}

The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God;^{vf} and ye have not known him. But I know him; and if I should say, I know him not, I shall be like unto you, a liar; but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen

Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. They took up stones therefore to cast at him; but Jesus hid himself and went out of the temple.

31. Healing of a blind man in the Pool of Siloam.

(Jn 9.1-41.)

AND as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day; the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore and washed, and came seeing.^{tem}

The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to Siloam and wash. So I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man

again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.

The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight; and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son and that he was born blind. But how he now seeth, we know not; or who opened his eyes, we know not. Ask him: he is of age; he shall speak for himself. These things said his parents, because they feared the Jews; for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age: ask him. So they called the second time the man that was blind, and said unto him, Give glory to God; we know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not. One thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses; but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners; but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is

that speaketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment came I into this world, that they which see not may see; and that they which see may become blind. Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin; but now ye say, We see: your sin remaineth.

32. Allegories of the Fold and the Good Shepherd; the Feast of Dedication; attempt to seize Jesus.

(Jn 10.1-42.)

VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal and kill and destroy. I came that they may have life, and may have it abundantly.

I am the good shepherd: the good shepherd layeth down his life for the sheep.^v He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep and fleeth, and the wolf snatcheth them and scattereth them. He fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me,

even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.^{ra} Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father. There arose a division again among the Jews because of these words. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?

And^{co} it was the feast of the dedication at Jerusalem; it was winter, and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one. The Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods?^{ts} If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father

believe me not. But if I do them, though ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father.

They sought again to take him; and he went forth out of their hand. And he went away again beyond Jordan into the place where John was at the first baptizing;^{ev} and there he abode. And many came unto him; and they said, John indeed did no sign; but all things whatsoever John spake of this man were true. And many believed on him there.

33.^{ca} Return of the Seventy to Jesus in Galilee; 'all ye that labour and are heavy laden'; setting out for Jerusalem, by way of Peræa; Samaritan village refuses his messengers; cleansing of the ten lepers.

(Lk 10.17-22, Mt 11.28-30, Lk 9.51-56, Lk 17.11-19.)

AND^{er} the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.^{vk}

In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes;^{vb} yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father; and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. Come^{es} unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

And^{et} it came to pass,^{gs} when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and

they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. Andst when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?^{se} But he turned and rebuked them.^{su} And they went to another village.

Andst it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee.^{kw} And as he entered into a certain village, there met him ten men that were lepers, which stood afar off; and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way; thy faith hath made thee whole.

34. In Peræa : the question of divorce ; the Good Samaritan ; 'suffer the little children to come unto me.'

(Mk 10.1-11, Mt 19.9-12, Lk 10.25-37, Mk 10.13-16.)

ANDst he arose from thence, and cometh into the borders of Judæa and beyond Jordan.^{so} And multitudes come together unto him again, and, as he was wont, he taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them.sm For this cause shall a man leave his father and mother, and shall cleave to his wife;^{sn} and the twain shall

become one flesh; so that they are no more twain, but one flesh.^{vb} What therefore God hath joined together, let not man put asunder.

And in the house the disciples asked him again of this matter. And he saith unto them. Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery;^{vb} and he that marrieth her when she is put away committeth adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were so born from their mother's womb; and there are eunuchs, which were made eunuchs by men; and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

And^{ov} behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. And he, desiring to justify himself, said unto Jesus, And who is my neighbour?

Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he sat him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care

of him ; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers ? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

And^{ev} they brought unto him little children that he should touch them ; and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me : forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

35. The rich young man ; parable of the Labourers in the Vineyard.

(Mk 10.17-28, Mt 19.28, Mk 10.29-31, Mt 20.1-16.)

AND^{ev} as he was going forth into the way, there ran one^{fd} to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ? And Jesus said unto him, Why callest thou me good ? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother.^{ea} And he said unto him, Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest : go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, follow me. But his countenance fell at the saying, and he went away sorrowful : for he was one that had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God ! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God ! It is easier for a camel to go through a

needle's eye, than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying unto him, Then who can be saved?^{jn} Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.^{ra}

Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.nd There is no man that hath left house, or brethren, or sisters, or mothers, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle. And to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured

against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?^{oo} So the last shall be first and the first last: for many be called, but few chosen.^{oa}

36. Blood of the Galilæans; parable of the Barren Fig Tree; the woman with a spirit of infirmity; message to Herod Antipas; 'sit not down in the highest room.'

(Lk 13.1-17, 31-33, Lk 14.7-11, 14.25, 27-33.)

Now^{ow} there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay; but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.

And he spake this parable: A certain man had a fig-tree planted in his vineyard; and he came seeking fruit thereon and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig-tree and find none; cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.^{oa}

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine

infirmity. And he laid his hands upon her : and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work ; in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or ass from the stall, and lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath ? And as he said these things, all his adversaries were put to shame ; and all the multitude rejoiced for all the glorious things that were done by him.

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence : for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following ; for it cannot be that a prophet perish out of Jerusalem.

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats ; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat ; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place ; and then thou shalt begin with shame to take the lowest place. But when thou art bidden go and sit down in the lowest place ; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher : then shalt thou have glory in the presence of all that sit at meat with thee.^{ot} For every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.^{sc}

Now there went with him great multitudes ; and he turned and said unto them, Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you,

desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

37. Parables of the Lost Sheep ; the Lost Coin ; the Prodigal Son.

(Lk 15.1-32.)

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them. And he spake unto them this parable saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends, and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose one piece doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost.^{ot} Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons ; and the younger

of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.^{ov} And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.^{ov} And he would fain have been filled with the husks that the swine did eat; and no man gave unto him. But when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight:^{ov} I am no more worthy to be called thy son; make me as one of thy hired servants.^{ov}

And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him.^{ov} And the son said unto him, Father, I have sinned against heaven and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe and put it on him, and put a ring on his hand and shoes on his feet. And bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in; and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make

merry with my friends. But when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.^{ov}

38. Parables of the Unjust Steward; Lazarus and Dives.

(Lk 16.1-31, 17.7-10.)

AND he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.^{ov} I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond and write fourscore. And his lord commended the unrighteous steward because he had done wisely; for the sons of this world are for their own generation wiser than the sons of the light.^{ov}

And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness;^{ov} that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's who will give you that which is your own?

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day. And a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom; and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.^{oz}

But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

39. Raising of Lazarus at Bethany.

(Jn 11.1-52.)

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha and her sister and Lazarus.

When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him.

These things spake he, and after this he saith unto them, Our friend Lazarus is fallen asleep, but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death, but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him. Thomas, therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him. So when Jesus came, he found that he had been in the tomb four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him; but Mary still sat in the house. Martha therefore

said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; ^{v^h} and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there.

Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?

Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always, but because of the

multitude which standeth around I said it, that they may believe that thou didst send me.

And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Many therefore of the Jews which came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all. Nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself, but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad.^{vh}

40.^{aa} Three weeks' retirement at Ephraim; James and John ask to sit on either side their Master in glory; blind Bartimæus receives his sight; Zacchæus.

(Jn 11.53-57, Mk 10.32-45, Lk 18.35, Mk 10.46-52,
Lk 19.1-10.)

So from that day forth they took counsel that they might put him to death. Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim;^{ab} and there he tarried with the disciples. Now the passover of the Jews was at hand, and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment,

that, if any man knew where he was, he should shew it, that they might take him.

And they were in the way, going up to Jerusalem; and Jesus was going before them. And they were amazed, and they that followed were afraid. And he took again the twelve and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests and the scribes, and they shall condemn him to death and shall deliver him unto the Gentiles. And they shall mock him and shall spit upon him and shall scourge him and shall kill him, and after three days he shall rise again.

And there come near unto him James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptised with the baptism that I am baptised with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink, and with the baptism that I am baptised withal shall ye be baptised, but to sit on my right hand or on my left hand is not mine to give: but it is for them for whom it hath been prepared.

And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them, and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all.^{vo} For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And^{dc} it came to pass, as he drew nigh unto Jericho, with his disciples and a great multitude, the son of Timæus,

Bartimæus, a blind beggar, was sitting by the way-side. And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, thou son of David, have mercy on me. And many rebuked him that he should hold his peace, but he cried out the more a great deal, Thou son of David have mercy on me. And Jesus stood still and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer : rise, he calleth thee. And he, casting away his garment, sprang up and came to Jesus. And Jesus answered him and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And straightway he received his sight and followed him in the way.

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus ; and he was a chief publican, and he was rich. And he sought to see Jesus who he was, and could not for the crowd, because he was little of stature. And he ran on before and climbed up into a sycamore tree to see him ; for he was to pass that way. And when Jesus came to the place, he looked up and said unto him, Zacchæus, make haste and come down, for to-day I must abide at thy house. And he made haste and came down and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

41. Saturday before Palm Sunday: at supper in Bethany Jesus reproves Martha; his feet anointed by Mary; Judas raises question of the poor, and, being rebuked by his Master, covenants to betray him.

(Jn 12.1-2, Lk 10.39-42, Jn 12.3-6, Mk 14.6-9, Jn 12.9-11, Mt 26.14-16.)

JESUS therefore six days before the passover came to Bethany,^{da} where Lazarus was, whom Jesus raised from the dead. So they made him a supper there, and Martha served; but Lazarus was one of them that sat at meat with him. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things; but one thing is needful, for Mary hath chosen the good part, which shall not be taken away from her. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the odour of the ointment.^{na} But Judas Iscariot,^{ds} one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred pence and given to the poor? Now this he said, not because he cared for the poor, but because he was a thief, and having the bag took away what was put therein. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you,^{pk} and whensoever ye will ye can do them good; but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.^{na}

The common people therefore of the Jews learned that he was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put

Lazarus also to death, because that by reason of him many of the Jews went away and believed on Jesus. Then one of the twelve, who was called Judas Iscariot, went unto the chief priests and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them.

42. Triumphal entry into Jerusalem on Palm Sunday; prophecy of destruction of Jerusalem; Jesus lodges that night at Bethany.

(Mk 11.1-10, Jn 12.19, Lk 19.39-44, Mt 21.14-17.)

AND when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you; and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. And they went away, and found a colt tied at the door without in the open street; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? ^{um} And they said unto them even as Jesus had said, and they let them go.

And they bring the colt unto Jesus and cast on him their garments, and he sat upon him. And many spread their garments upon the way; and others branches, which they had cut from the fields.^{si} And they that went before and they that followed, cried, Hosanna: Blessed is he that cometh in the name of the Lord. Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.^{sv} The^{df} Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him. And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things

which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee and compass thee round and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.^{kp}

And the blind and the lame came to him in the temple; and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David, they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read,^{to} Out of the mouth of babes and sucklings thou hast perfected praise? ^{oo} And ^{do} he left them and went forth out of the city to Bethany, and lodged there.

43. Monday of Holy Week : Jesus curses the barren fig tree ; cleansing of the Temple ; lodges that night at Bethany. Tuesday of Holy Week : the fig tree withered away ; in the Temple the parables of the Two Sons ; the Wicked Husbandmen.

(Mt 21.18-19, 12, Mk 11.16, Mt 21.13, Jn 2.18-22,
Mk 11.19-33, Mt 21.28-46.)

Now in the morning as he returned to the city he hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves, and he would not suffer that any man should carry a vessel through the temple, and he saith unto them, It is written, My house shall be called a house of prayer; but ye make it a den of robbers.^{ro} The Jews therefore answered and said unto him, What sign shewest thou unto us seeing that thou doest these things? Jesus answered and said unto them,

Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said. And every evening he went forth out of the city.

And as they passed by in the morning,^{ah} they saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.^{vb} Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.

And they come again to Jerusalem. And as he was walking in the temple, there came to him the chief priests, and the scribes and the elders. And they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But should we say, From men, they feared the people: for all verily held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

But^{di} what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not; but afterward he repented himself, and went. And he came to the second and

said likewise. And he answered and said, I go sir : and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him. And ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them in like manner. But afterwards he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in the seasons.^{oa}

Jesus saith unto them, Did ye never read in the scriptures,^{ta} The stone which the builders rejected, The same was made the head of the corner: this was from the Lord, And it is marvellous in our eyes?^{vi} Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

44. Parable of the Marriage of the King's Son; paying tribute unto Cæsar; the Sadducees and the Resurrection; the great commandment.

(Mt 22.1-15, Mk 12.13-37.)

AND Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage-feast for his son; and sent forth his servants to call them that were bidden to the marriage-feast; and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready; come to the marriage-feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and entreated them shamefully, and killed them.

But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage-feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests.

But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment; and he saith unto him, Friend, how comest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth.^{oh} For many are called, but few chosen.^{oa} Then went the Pharisees, and took counsel how they might ensnare him in his talk.

And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God. Is it lawful to give tribute unto Cæsar, or not? Shall we give,

or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.^{vm} And they marvelled greatly at him.

And there came unto him Sadducees, which say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.^{vo} There were seven brethren; and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching the dead, that they are raised: have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?^{ab} He is not the God of the dead, but of the living: ye do greatly err.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one.^{ph} And thou shalt love the Lord thy God with all thy heart,^{is} and with all thy soul, and with all thy mind, and with all thy strength. The second is this,^{sj} Thou shalt love thy neighbour as thyself.^{ve} There is none other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he.^{pi} And to love him with all the heart, and with all the understanding, and with all the strength, and to love

his neighbour as himself, is much more than all whole burnt-offerings and sacrifices.^{4a} And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet.^{4b} David himself called him Lord; and whence is he his son? And the common people heard him gladly.

45. Woe unto the Scribes and Pharisees; lament over Jerusalem; the widow's mites.

(Mt 23.1-10, 14-22, 24, 27-39, Mk 12.41-44.)

THEN⁴ⁱ spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their fingers.^{4e} But all their works they do for to be seen of men; for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: ^{4g} for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ.

Woe unto you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.^{4e} Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. Woe unto you, ye blind guides which say, Whosoever shall swear

by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind : for whether is greater, the gold, or the temple that hath sanctified the gold ? And, whosoever shall swear by the altar, it is nothing ; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind : for whether is greater, the gift, or the altar that sanctifieth the gift ? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. Ye blind guides, which strain out the gnat, and swallow the camel. Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites ! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.^{vn} Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell ?

Therefore, behold, I send unto you prophets and wise men and scribes ; some of them shall ye kill and crucify, and some of them shall ye scourge in your synagogues, and persecute from city to city ;^{ls} that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah,^{of} whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her ! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not Behold, your house is left unto

44. Parable of the Marriage of the King's Son; paying tribute unto Cæsar; the Sadducees and the Resurrection; the great commandment.

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And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God. Is it lawful to give tribute unto Cæsar, or not? Shall we give,

or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.^{vm} And they marvelled greatly at him.

And there came unto him Sadducees, which say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.^{vo} There were seven brethren; and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching the dead, that they are raised: have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?^{qb} He is not the God of the dead, but of the living: ye do greatly err.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one.^{ph} And thou shalt love the Lord thy God with all thy heart,^{is} and with all thy soul, and with all thy mind, and with all thy strength. The second is this,^{sj} Thou shalt love thy neighbour as thyself.^{ve} There is none other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he.^{pi} And to love him with all the heart, and with all the understanding, and with all the strength, and to love

his neighbour as himself, is much more than all whole burnt-offerings and sacrifices.^{uo} And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet.^{tb} David himself called him Lord; and whence is he his son? And the common people heard him gladly.

45. Woe unto the Scribes and Pharisees; lament over Jerusalem; the widow's mites.

(Mt 23.1-10, 14-22, 24, 27-39, Mk 12.41-44.)

THEN^{di} spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their fingers.^{ve} But all their works they do for to be seen of men; for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: ^{vo} for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ.

Woe unto you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.^{vo} Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. Woe unto you, ye blind guides which say, Whosoever shall swear

by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. Ye blind guides, which strain out the gnat, and swallow the camel. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.^{vn} Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

Therefore, behold, I send unto you prophets and wise men and scribes; some of them shall ye kill and crucify, and some of them shall ye scourge in your synagogues, and persecute from city to city;^{ls} that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah,^{of} whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not Behold, your house is left unto

you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

And^{ai} he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, this poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.ⁱⁱ

46. Certain Greeks would see Jesus; the voice from heaven; He abides this (Tuesday) night in the Mount of Olives.

(Jn 12.20-36a, 44-50, 37-43, Mk 13.1-2, Jn 12.36b,
Lk 21.37.)

Now^{ak} there were certain Greeks among those that went up to worship at the feast; these therefore came to Philip, which was of Bethsaida of Galilee, and asked him saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; Andrew cometh and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.^{vb} He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will the Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it and will glorify it again. The multitude therefore, that stood by and heard it, said that it had thundered; others said, An angel hath spoken to him. Jesus answered and said, This voice

hath not come for my sake, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die.

The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever;^w and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not:^{sa} and he that walketh in the darkness knoweth not whither he goeth.^{vn} While ye have the light, believe on the light, that ye may become sons of light.^{va}

And^{ai} Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say and what I should speak.^{pv} And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.

But though he had done so many signs before them, yet they believed not on him; that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report?^{rr} and to whom hath the arm of the Lord been revealed?^{vm} For this cause they could not believe, for that Isaiah said again, He hath blinded their eyes and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them. These things said Isaiah, because he saw his glory; and he spake of him.^{rs} Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it,

lest they should be put out of the synagogue; for they loved the glory of men more than the glory of God.

And as he went forth out of the temple, one of his disciples saith unto him, Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down. These^{dm} things spake Jesus, and he departed and hid himself from them. And every day he was teaching in the temple; and every night he went out and lodged in the mount that is called the mount of Olives.

47. Wednesday of Holy Week: parable of the Wicked Servant: prophecy of the overrunning of Judæa; the Second Coming; 'watch!' abides this night on Olivet.

(Mk 13.3-4, 7-23, Mt 24.27-28, Mk 13.24-32, Mt 24.37-39, Lk 17.28-30, 32-33, Mt 24.40-41, Mk 13.34-37, Mt 24.42-51.)

AND^{dm} as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be; and what shall be the sign when these things are all about to be accomplished? ^{jl} When ye shall hear of wars and rumours of wars, be not troubled; ^{vo} these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines; these things are the beginning of travail.

But take ye heed to yourselves; for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.^{wh} And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents and cause them to be put to death.^{ss} And ye shall be hated of all men

for my name's sake : but he that endureth to the end, the same shall be saved.

But when ye see the abomination of desolation standing where he ought not^{vo} (let him that readeth understand),^{vo} then let them that are in Judæa flee unto the mountains ; and let him that is on the housetop not go down nor enter in, to take anything out of his house. And let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days ! And pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be.^{ie} And except the Lord had shortened the days, no flesh would have been saved ; but for the elect's sake, whom he chose, he shortened the days.^{jo} And then if any man shall say unto you, Lo, here is the Christ ; or, Lo, there ; believe it not : for there shall arise false Christs and false prophets,^{vi} and shall shew signs and wonders,^{vo} that they may lead astray,^{vy} if possible, the elect.^{ku} But take ye heed : behold, I have told you all things beforehand. For as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of man. Where-soever the carcass is, there will the eagles be gathered together.^{jd} But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,^{vf} and the stars shall be falling from heaven,^{vj} and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory.^{vd} And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now from the fig tree learn her parable : when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh. Even so ye also, when ye see these things coming to pass, know ye that he is nigh, even at the doors.^{vi} Verily I say unto you, This generation shall not pass away until all these things be accomplished. Heaven and earth shall pass away : but my words shall not pass away.^{mw} But of

that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And they knew not until the flood came and took them all away; so shall be the coming of the Son of man.⁶⁰

Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded. But in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all;⁶¹ after the same manner shall it be in the day that the Son of man is revealed. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it, but whosoever shall lose his life shall preserve it. Then shall two men be in the field: one is taken and one is left; two women shall be grinding at the mill: one is taken and one is left. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore, for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

If the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.⁶² Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?⁶³ Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be the weeping and gnashing of teeth.

48. Maundy Thursday ; parables of the Unjust Judge ; the Pharisee and the Publican ; the Ten Virgins ; the Talents ; the Sheep and the Goats.

(Lk 18.1-14, Mt 25.1-46, Mt 26.1-5.)

AND ^{do} he spake a parable unto them to the end that they ought always to pray, and not to faint ; saying, There was in a city a judge, which feared not God and regarded not man. And there was a widow in that city and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while ; but afterward he said within himself, Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them ? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth ?

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought. Two men went up into the temple to pray : the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself : God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week ; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other ; for every one that exalteth himself shall be humbled ; but he that humbleth himself shall be exalted.

Then ^{do} shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them ; but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom ! Come ye forth to meet him.

Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you ; go ye rather to them that sell and buy for yourselves. And while they went away to buy, the bridegroom came ; and they that were ready went in with him to the marriage feast ; and the door was shut. Afterwards come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour, wherein the Son of man cometh.

For^{as} it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one : to each according to his several ability ; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will set thee over many things ; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents ; lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will set thee over many things ; enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter. And I was afraid, and went away and hid thy talent in the earth : lo, thou hast thine own. But his lord answered and

said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away.^{ol} And cast ye out the unprofitable servant into the outer darkness;^{oi} there shall be the weeping and gnashing of teeth.^{ok}

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.^{oi} Then shall the King say unto them on his right hand,^{om} Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.^{je}

For I was anhungred, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me.^{on} Then shall the righteous answer him, saying, Lord, when saw we thee anhungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. For I was anhungred, and ye gave me no meat. I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall

they also answer, saying, Lord, when saw we thee anhungred or athirst or a stranger or naked or sick or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment; but the righteous into eternal life.

And^{ap} it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas. And they took counsel together that they might take Jesus by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people.

49. The Last Supper; the washing of the Apostles' feet; Judas leaves.

(Mk 14.12-17, 22-25, Jn 13.1-21, Mt 26.24, Jn 13.22-26, Mt 26.25, Jn 13.27-30.)

AND^{aa} on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will himself shew you a large upper room furnished and ready; and there make ready for us. And the disciples went forth and came unto the city, and found as he had said unto them; and they made ready the passover. And when it was evening he cometh with the twelve. And as they were eating, he took bread, and when he had blessed, he brake it and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them; and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many.^{vb} Verily I say unto you, I will no

more drink of the fruit of the vine, until the day when I drink it new in the kingdom of God.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper,^{dr} the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Master and Lord; and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you.^{vh} Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all: I know whom I have chosen; but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may

believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had thus said, he was troubled in the spirit and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The Son of man goeth, even as it is written of him; but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it?

Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it to him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly.^{vf} Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway; and it was night.

50. 'I am the True Vine'; the Comforter; 'A little while.'

(Jn 13.31a, Jn 15.1-27, Jn 16.1-33, Jn 13.31b-38,
Mk 14.29-31, Lk 22.31-32.)

WHEN therefore he was gone out, Jesus saith, I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you.^{va} Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.^{vb}

I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.^{vh} These things have I spoken unto you, that my joy may be in you and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.^{vh} Ye are my friends, if ye do the things which I command you. No longer do I call you servants: for the servant knoweth not what his lord doeth; but I have called you friends: for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit,^{va} and that your fruit should abide; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you.^{vh} If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.^{vh}

Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.^{ah} But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.^{vo} He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but

now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, They hated me without a cause.^{tt} But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. And ye also bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me;^{rr} and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin and of righteousness and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come.^{vh} He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me, because I go to the Father.

Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come; ^{rt} but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be fulfilled. These things have I spoken unto you in proverbs; the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father.

His disciples say, Lo, now speakest thou plainly, and speakest no proverb. Now know we that thou knowest all things, and needest not that any man shall ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things have I spoken unto you,

that in me ye may have peace. In the world we have tribulation; but be of good cheer: I have overcome the world.^{vh}

Now is the Son of man glorified, and God is glorified in him. And God shall glorify him in himself, and straightway shall he glorify him.^{vi} Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.^{vh}

Simon Peter^{ds} saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily, I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all. And the Lord said, Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat. But I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren.

51. 'I am the Way, the Truth, and the Life!' The Comforter. They retire to the Mount of Olives.

(Jn 14.1-31, Mt 26.30-32.)

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions;^{ji} if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way.

Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.^{v^f} If ye had known me, ye would have known my Father also; from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; the greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do.

If ye love me, ye will keep my commandments.^{v^h} And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth; whom the world cannot receive, for it beholdeth him not, neither knoweth him.^{v^b} Ye know him; for he abideth with you and shall be in you. I will not leave you desolate: I come unto you. Yet a little while and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father and ye in me, and I in you.^{v^d} He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.^{v^h}

Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word;^{v^h} and my Father will love him, and we will come unto him, and make our abode with him.^{v^d} He that

loveth me not keepeth not my word ; and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.^{br} Peace I leave with you : my peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father : for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh ; and he hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

And^{at} when they had sung a hymn, they went out unto the mount of Olives. Then saith Jesus unto them, All ye shall be offended in me this night ; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.^{ut} But after I am raised up, I will go before you into Galilee.

52. Christ's Intercession for himself, the Apostles, and the world.

(Jn 17.1-26.)

THESE things spake Jesus ; and lifting up his eyes to heaven, he said, Father, the hour is come ; glorify thy Son, that the Son may glorify thee ; even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of

the world : thine they were, and thou gavest them to me ;^{ju} and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee ; for the words which thou gavest me I have given unto them ; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

I pray for them : I pray not for the world, but for those whom thou hast given me ; for they are thine. And all things that are mine are thine, and thine are mine : and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me ; and I guarded them, and not one of them perished, but the son of perdition ; that the scripture might be fulfilled. But now I come to thee ; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word ; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world.

Sanctify them in the truth ; thy word is truth.^{wj} As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.^{wf} Neither for these only do I pray, but for them also that believe on me through their word ; that they may all be one ;^{wf} even as thou, Father, art in me, and I in thee, that they also may be in us ; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them ; that they may be one, even as we are one ; I in them, and thou in me, that they may be perfected into one ; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me ; that they may behold my glory, which thou hast given me ; for thou lovedst me

before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them and I in them.

53. In the Garden of Gethsemane: the Agony and the Betrayal.

(Jn 18.1-2, Mk 14.33-36, Lk 22.43-44, Mk 14.37-45, Lk 22.48, Jn 18.4-10, Lk 22.51, Jn 18.11, Mt 26.52-56, Mk 14.51-52.)

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, himself and his disciples. Now Judas also, which betrayed him, knew the place, for Jesus oft-times resorted thither with his disciples. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death; abide ye here, and watch. And he went forward a little, and fell on the ground and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father,^{ve} all things are possible unto thee: remove this cup from me;^{lt} howbeit not what I will, but what thou wilt. And^{ha} there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly, and his sweat became as it were great drops of blood falling down upon the ground.

And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.^{ve} And again he went away, and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time and saith unto them, Sleep on now and take your rest: it is enough; the hour is come: behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going; behold, he that betrayeth me is at hand.

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came to him and saith, Rabbi; and kissed him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? Jesus therefore, knowing all the things that were coming upon him, went forth and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he; if therefore ye seek me, let these go their way; that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. Friend, wherefore art thou come?

Simon Peter therefore having a sword drew it, and struck the high priest's servant and cut off his right ear. Now the servant's name was Malchus. But Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him. Jesus therefore said unto Peter, Put up the sword into the sheath; the cup which the Father hath given me, shall I not drink it? All they that take the sword shall perish with the sword.^w Or thinkest thou that I cannot beseech my Father and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?

In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching and ye took me not. Then all the disciples left him and fled. And a certain young man followed with him, having a linen cloth cast about him, over his naked body; and they lay hold on him. But he left the linen cloth and fled naked.

54. Good Friday : the trial before Caiaphas ; Peter's denial.

(Jn 18.12-13, 24, 14-15, Mk 14.53, Jn 18.19-23, 16-18,
Mk 14.55-65, Jn 18.25-27, Mk 14.72.)

So the band and the chief captain and the officers of the Jews seized Jesus and bound him, and^{du} led him to Annas first ; for he was father-in-law to Caiaphas, which was high priest that year. Annas therefore sent him bound unto Caiaphas. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest. And there come together with him all the chief priests and the elders and the scribes.

The high priest therefore asked Jesus of his disciples and of his teaching. Jesus answered him, I have spoken openly to the world : I ever taught in synagogues and in the temple, where all the Jews come together ; and in secret spake I nothing. Why askest thou me ? ask them that have heard me, what I spake unto them : behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have spoken evil, bear witness of the evil ; but if well, why smitest thou me ? But Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples ? He saith, I am not. Now the servants and the officers were standing there, having made a fire of coals ; for it was cold. And they were warming themselves, and Peter also was with them, standing and warming himself.

Now the chief priests and the whole council sought witness against Jesus to put him to death ; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false

witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands.^{ku} And not even so did their witness agree together. And the high priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.^{pa} And the high priest rent his clothes and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And some began to spit on him and to cover his face, and to buffet him, and to say unto him, Prophesy; and the officers received him with blows of their hand.

Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter therefore denied again. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

55. Trial before Pilate; before Herod Antipas; before Pilate again; Pilate's wife; Barabbas; Pilate washes his hands; he scourges Jesus.

(Jn 18.28-38, Lk 23.5-16, Mk 15.6-11, Mt 27.21,
Mk 15.12-13, Mt 27.24-25.)

THEY lead Jesus therefore from Caiaphas into the palace; and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evildoer, we should not

have delivered him up unto thee.^{nb} Pilate therefore said unto them, Take him yourselves and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death; that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

Pilate therefore entered again into the palace and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews and saith unto them, I find no crime in him. But^{zv} they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad, for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before they were at enmity between themselves.^{kl}

And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people ; and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him ; no, nor yet Herod : for he sent him back unto us ; and behold, nothing worthy of death hath been done by him. I will therefore chastise him and release him.

Now at the feast he used to release unto them one prisoner, whom they asked of him. And there was one called Barabbas,^{f6} lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you, the King of the Jews ? For he perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. But the governor answered and said unto them, Whether of the twain will ye that I release unto you ? And they said, Barabbas.

And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews ? And they cried out again, Crucify him. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man : see ye to it. And all the people answered and said, His blood be on us and on our children.²⁸

56. The Crown of Thorns ; Pilate finally delivers Christ to be crucified ; Judas hangs himself.

(Mt 27.27-30, Jn 19.4-13, Mt 27.19, Jn 19.14-15, Mk 15.15, Mt 27.3-10.)

THEN the soldiers of the governor took Jesus into the palace, and gathered unto him the whole band. And they stripped him and put on him a scarlet robe.^{f7} And they plaited a crown of thorns and put it upon his head, and a reed in his right hand ; and they kneeled down before him and mocked him,

saying, Hail, King of the Jews!^{mo} And they spat upon him and took the reed and smote him on the head.^{ra} And Pilate went out again and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves and crucify him: for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.sm

When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above; therefore he that delivered me unto thee hath greater sin.^{no} Upon this Pilate sought to release him; but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar.

When Pilate therefore heard these words, he brought Jesus out and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man, for I have suffered many things this day in a dream because of him. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary and departed; and he went away and hanged himself.^{ia} And the chief priests took the pieces of silver and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.^{un}

57. Jesus is led to Calvary; the Crucifixion; the parting of the garments; the incident of the thieves; the Seven Words from the Cross; 'He bowed his head and gave up the ghost'; the veil of the Temple rent.

(Mk 15.20-21, Lk 23.27-32, Mk 15.22-23, Lk 23.33b-34, Jn 19.19-24, Mk 15.25, 29-32, Lk 23.39-43, Jn 19.25-27, Mk 15.33-35, Jn 19.28-30a, Lk 23.46, Jn 19.30b, Mt 27.51-54, Lk 23.48.)

THEY^{dw} took off from him the purple, and put on him his garments. And they lead him out to crucify him. And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.^{ia} For behold, the days are coming, in which they shall say, Blessed are the barren and the wombs that never bare and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.^{aa} For if they do these things in the green

tree, what shall be done in the dry?^a And there were also two others, malefactors, led with him to be put to death.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh;^f but he received it not. There they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, Father, forgive them; for they know not what they do.^g And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew and in Latin and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, the King of the Jews; but, that he said, I am king of the Jews. Pilate answered, What I have written, I have written.

The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat; now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith, They parted my garments among them, and upon my vesture did they cast lots.^h And it was the third hour, and they crucified him. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple and buildest it in three days, save thyself and come down from the cross.ⁱ In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

And^h one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said,

Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. Now there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.^{pa} And at the ninth hour Jesus cried with a loud voice, Eloi,^{hb} Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?^{te} And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. Let be; let us see whether Elijah cometh to take him down. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar, so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: Father, into thy hands I commend my spirit.^{tw} And he bowed his head, and gave up the spirit.

And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent.ⁿⁱ And the tombs were opened, and many bodies of the saints that had fallen asleep were raised. And coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake and the things that were done, feared exceedingly, saying, Truly this was the Son of God. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting^{lb} their breasts.^{hc}

58. The soldiers pierce his side ; Joseph of Arimathæa lays his body in the sepulchre ; Saturday before Easter ; the chief priests and Pharisees seal the stone and set a watch.

(Jn 19.31-38, Mk 15.44-45, Jn 19.39-41, Mk 15.46-47,
Mt 27.62-66.)

THE^{ea} Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day),^{pw} asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs. Howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness and his witness is true ; and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken.^{tu} And again another scripture saith, They shall look on him whom they pierced.^{uo}

And after these things Joseph of Arimathæa,^{rn} being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus. And Pilate marvelled if he were already dead ; and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new tomb wherein was never man yet laid. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock ; and he rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses^{fi} beheld where he was laid.

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead; and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, the guard being with them.

59. Easter: Visit of the women to the Sepulchre; an earthquake rolls the stone away; an angel speaks to them; on the road Jesus appears to Mary the mother of James and Joses and to Salome; Mary Magdalene outrunning the other women comes to Peter and John; they run to the sepulchre; and finding it empty return; Mary, coming after them to the sepulchre, sees two angels, then Jesus himself.

(Mk 16.1-8, Mt 28.9-15, Jn 20.2-18.)

AND^{eb} when the sabbath was past, Mary Magdalene, and Mary the mother of James,ⁿ and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? And looking up, they see that the stone is rolled back; for it was exceeding great.^{ko} And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed:^{nr} ye seek Jesus, the Nazarene, which hath been crucified; he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out and fled from the tomb, for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

And as they went to tell his disciples, behold, Jesus met

them, saying, All hail. And they came and took hold of his feet and worshipped him. Then saith Jesus unto them, Fear not :^{nr} go tell my brethren that they depart into Galilee, and there shall they see me. Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.^{ko} And when they were assembled with the elders and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole him away while we slept. And if this come to the governor's ears, we will persuade him and rid you of care. So they took the money and did as they were taught; and this saying was spread abroad among the Jews and continueth until this day.

She^{eo} (Mary) runneth therefore and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth and the other disciple, and they went toward the tomb. And they ran both together; and the other disciple outran Peter and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead.^{tv} So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why

weapest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away. Jesus saith unto her, Mary. She turneth herself and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father; but go unto my brethren and say to them, I ascend unto my Father^r and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

60. Easter: Jesus appears to Cleopas and another; to the Ten; eight days later, to the Eleven.

(Lk 24.13-35, Jn 20.19, Lk 24.37-39, Jn 20.20-31.)

AND^{ea} behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death and crucified him. But we hoped that it was he which should redeem Israel. Yea, and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them

that were with us went to the tomb and found it even so as the women had said ; but him they saw not.

And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken ! Behoved it not the Christ to suffer these things and to enter into his glory ? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going ; and he made as though he would go further. And they constrained him, saying, Abide with us : for it is toward evening and the day is now far spent. And he went in to abide with them.

And it came to pass, when he had sat down with them to meat, he took the bread and blessed it, and brake and gave to them. And their eyes were opened and they knew him ; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures ? And they rose up that very hour and returned to Jerusalem, and found the eleven gathered together and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon.^{el} And they rehearsed the things that happened in the way and how he was known of them in the breaking of the bread.^{fw}

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled ? and wherefore do reasonings arise in your heart ? See my hands and my feet, that it is I myself :^{ka} handle me and see, for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you :^{nr} as the Father hath sent me,^{nr} even so send I you. And when he had said this, he breathed on them and saith unto them,

Receive ye the Holy Ghost : whose soever sins ye forgive, they are forgiven unto them ; whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands ; and reach hither thy hand and put it into my side : and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet have believed.^{vi} Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book. But these are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing, ye may have life in his name.

61. Appearance to seven disciples on the shore of the Sea of Galilee ; appearance to the Eleven (and five hundred ?) on a mountain in Galilee ; appearance, in Jerusalem, to the Eleven, whom he leads out as far as Bethany ; the Ascension.

(Jn 21.1-24, Mt 28.16-20, Acts 1.3-4, Lk 24.44-49, Acts 1.5-8, Lk 24.50, Acts 1.9-11, Lk 24.52-53.)

AFTER^{ef} these things Jesus manifested himself again to the disciples at the sea of Tiberias ; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee and two other of his disciples. Simon Peter saith unto them, I go a-fishing. They say unto him, We also come with thee. They went forth and entered into the boat, and that night they took nothing. But when day was now

breaking, Jesus stood on the beach; howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat?^m They answered him, No. And he said unto them, Cast the net on the right side of the boat and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh the bread and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou

wouldest not. Now this he spake signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die; yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which beareth witness of these things and wrote these things; and ye know that his witness is true.

Then^{ef} the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you. And lo, I am with you alway, even unto the end of the world.

To whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God. And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me. And he said unto them, These are my words which I spake unto you, while I was yet with you,^{nr} how that all things must needs be fulfilled, which are written in the law of Moses and the prophets and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures. And he said unto them, Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance and remissions of sins should be preached in his name

unto all the nations, beginning from Jerusalem. Ye are witnesses of these things.

And behold, I send forth the promise of my Father upon you ; but tarry ye in the city, until ye be clothed with power from on high. For John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times and seasons, which the Father hath set within his own authority.^m But ye shall receive power, when the Holy Ghost is come upon you ; and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

And he led them out until they were over against Bethany, and he lifted up his hands and blessed them.^{nr} And when he had said these things, as they were looking, he was taken up ; and a cloud received him out of their sight.^{lc} And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye looking into heaven ? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. And they worshipped him, and returned to Jerusalem with great joy ; and were continually in the temple, blessing God.^{nr}

NOTES

THE Four Gospels have been blended into one consecutive narrative, pages 81 to 216, precisely as if all the events and sayings which they record were true.

The notation *aa*, *ab*, *ac*, etc., down to *ef* indicates notes dealing with the sequence of events. No such notes are given where the sequence is perfectly clear, as in 1st and 2nd divisions. The order of events within each division is chiefly my own, but for the larger demarcation into the divisions I am greatly indebted to the *One Volume Bible Commentary* edited by J. R. Dummelow.

Passages whose genuineness is to be suspected on other grounds than that of being derived bear the notation *fa*, *fb*, *fc*, etc., down to *hh*.

Passages that are clearly derived from writings earlier than the Gospels bear the notation *ia*, *ib*, *ic*, etc., down to *vg*. These so-called source-notes are in four sections, as indicated on page of contents.

III A—NOTES ON THE SEQUENCE OF EVENTS

(for sequence see pp. 75-9)

1ST DIVISION—BIRTH AND CHILDHOOD

B.C. 6 to April A.D. 7 §§ 1-3

^{aa} THE traditional date of Jesus' birth is late by at least six years. Jesus, according to Mt, was born before the death of Herod the Great, which occurred in 4 (or 3) B.C. He was born probably fully two years before, if we consider, first, the statement that the Massacre of the Innocents, ordered by Herod, was of all children from two years old and under 'according to the time when he had diligently enquired of the wise men'; and if we consider, secondly, the time that lapsed between this edict and Herod's death. This would place the birth of Jesus about 6 B.C., which fits the fact that in that year between April 15 and December 27 occurred, according to astronomical calculations, a rare conjunction of the planets (see Moffatt *I.L.N.T.* [1918], p. 252 and note). As to the likelihood of the Massacre, see note *mu*. This period extends to the Passover, April A.D. 7, when Jesus at the age of twelve was found with the doctors in the Temple. In determining to what year A.D. a period of years, in this case 12, extends from a certain year B.C., in this case 6, it is necessary to add 1 to the period of years ($12 + 1 = 13$) and then subtract the B.C. year ($13 - 6 = 7$).

^{ab} The Magi did not visit the child Jesus until at least forty days after his birth, for 'when they were departed' (Mt 2.13) the angel appeared to Joseph, bidding him flee into Egypt, which he, at once presumably, did. The days of Purification, forty days for a man-child, and the Presentation in the Temple, must therefore have occurred before the visit of the Wise Men. Representation of them at or in the stable and near the manger is therefore incorrect; indeed the narrative distinctly states that they found the young Child in the house (Mt 2.11). The stay in Egypt until after Herod's death would be about a year or more. The return to Nazareth (Lk 2.39) is therefore at the end of this period, coinciding with the express statement of that fact in Mt 2.23. See pp. 46-9, p. 49, note 2, as to birth-narrative and Nazareth.

2ND DIVISION—BOYHOOD AND EARLY MANHOOD AT NAZARETH

April A.D. 7 to September (?) A.D. 26 § 3

^{ac} Of this period of Jesus's life, from the age of twelve to the age of thirty-one or thirty-two, we know nothing except that, according to Lk 2.52, 'Jesus increased in wisdom and stature and in favour with God and man.' The family resided at Nazareth. The

inferences from Mk 6.3 are that Joseph was not alive when Jesus began his ministry, and that it was Jesus, not Joseph, that was a carpenter or smith—the Greek word may mean either; according to an ancient tradition He made ploughs and yokes.

The date at the beginning of this period is the Passover, April, A.D. 7, when Jesus at the age of twelve was found with the doctors in the Temple; the date at the end of the period is fixed at A.D. 26, that being, according to most authorities, the fifteenth year of Tiberius (Lk 3.1), reckoning from 11 A.D., when he was made the colleague of Augustus. 26 A.D. was the first year of the reign of Pontius Pilate as governor of Judæa. The latter part of the year 26 is probable as the time of the Baptism of Jesus, and therefore the end of this period, since only the forty days in the wilderness, a short period with John and a short period in Galilee seem to have elapsed between the Baptism and the Passover, April A.D. 27.

3RD DIVISION—BAPTISM, TEMPTATION, PRELIMINARY MINISTRY IN JUDÆA

September (?) A.D. 26 to December A.D. 27 §§ 4-7

ad Christ's ministry extended over two years and a half, from the age of thirty-one (or two) to the age of (approximately) thirty-four. This first portion extends from the Baptism, through the Passover of 27, down to the beginning of Jesus' active ministry in the neighbourhood of Capernaum and the Sea of Galilee. The closing date of the period is fixed by the reference in Jn 4.35 to the harvest (which occurred in April) being four months distant.

ae For the location of Jn 3.22-30 at this point, see Moffatt *I.L.N.T.* (1918), p. 553 note.

af According to Josephus, John was imprisoned at Machærus, a fortress five miles east of the Dead Sea. As indicated in this paragraph, there was a close connection between John's imprisonment and Jesus' departure from Judæa for Galilee. Though strictly Judæa was not within Herod's jurisdiction and Galilee was, yet it was at Jerusalem always that Jesus ran the greatest danger.

4TH DIVISION—FIRST GALILEAN MINISTRY

December A.D. 27 to April A.D. 28 §§ 8-17

ag The opening date of this period is fixed by the fact that the harvest, which occurred in April, was four months distant (Jn 4.35). The closing date of the period is fixed by the near departure of Jesus for Jerusalem, Passover, April, A.D. 28.

ah Lk 4.16 seems to introduce the incident of the expulsion from Nazareth at this point, but his introductory words, 'And he came to Nazareth,' do not really indicate any definite time and are of the order of a number of such phrases in the first three gospels, such as 'And it came to pass,' which, so far as chronology is concerned, mean nothing, particularly if there is other reason to suppose that

the event recorded occurred at some other time. Mt 13.53-4 much more definitely places a visit to Nazareth in which the Nazarenes were offended at a later period: after most of the miracles at Capernaum, and there seems good reason why the incident recorded in Lk should be connected with this, both from the similarity of several verses and the fact that in the Lk narrative the Nazarenes demand that Jesus do there the things He had done in Capernaum. For Nazareth in general see p. 49, note 2.

ai Mk places this final calling of Peter, Andrew, James, and John as the first act of the ministry. Mt places it just before the tour of the synagogues of Galilee, Lk just after. Lk gives the fullest account of the calling, but he has taken over matter from different incidents in Jn (see p. 29).

aj This miracle is recorded by Mt (and by Lk following him) as the first after Jesus' arrival at Capernaum.

ak Mk (and Lk after him) states definitely that the healing of Peter's wife's mother followed directly after the healing of the man with the unclean spirit. Mt places the event later, but he introduces it merely with the words, 'and when Jesus was come into Peter's house'; which kind of phrase means to us, and probably meant to the recorder, merely the introduction of a new incident, which he had heard or read (in this case in Mk), and which he gives as part of the life of his Master, but without chronological setting.

al Mk 1.39, the verse following on the account of Peter's wife's mother, says: 'And he preached in their synagogues throughout all Galilee, and cast out devils.' The account given here from Mt seems an expansion of that. Both Mt and Lk draw on Mk 3.7-8 for the places whence the multitudes came from. Mt says from Galilee, Jerusalem, Judæa, and from beyond Jordan, but does not speak of Tyre and Sidon. Lk (6.17) does not refer to Galilee or beyond Jordan, but does include Tyre and Sidon, which were also mentioned by Mk. This passage from Mt, the one from Mk, and the one Mt 9.35, though perhaps related, are given here in different places, as they refer to what easily may have been a general condition.

am The Sermon on the Mount is here given in the place assigned it by Mt, who is the only Evangelist to preserve it in its integrity. Lk gives portions of it in different places, chiefly in chapter six, which reads like a reduced account of the discourse of Mt. See Introduction, p. 22.

an Lk, however, *seems* occasionally to give new matter which attaches itself to some verse of the Sermon on the Mount, as in this case.

ao See note *an*.

ap In Lk this episode of the Two Friends comes directly before the 'Ask, and it shall be given you,' and is so placed here.

aq See note *an*.

^{ar} These two verses are given by Mk as after Jesus came down from the mountain.

^{as} Mk introduces this healing by the phrase, 'And there came a leper to him.' Lk by the equally indefinite statement, 'And it came to pass when he was in a certain city'; but Mt *seems* more distinctly to indicate that it happened directly He had come down from the mountain and before He had entered Capernaum.

^{at} This is given by Mt as immediately after the healing of the leper. Lk also places it as the first of the healings in Capernaum after the Sermon on the Mount. This healing of the centurion's servant seems to be the original of the nobleman's son of Jn 4.46-54. The rendering in Mt and Lk 7.7 is strictly 'son'; Lk 7.2 changes this to 'servant,' and is obliged to add 'who was dear unto him.'

^{au} Lk, who alone records this miracle, places it as here, 'soon after' the healing of the centurion's servant.

^{av} This healing of the paralytic is placed by both Mk and (therefore) by Lk immediately after the healing of the leper; but as we have seen, notes *at* and *au*, two miracles intervened.

^{aw} The three Evangelists place the calling of Mt here, and link it distinctly to the healing of the palsy (Mt and Lk following Mk).

^{ba} The imprisonment of John the Baptist by Herod Antipas occurred about December A.D. 27, since it was the occasion of Jesus' departure for Galilee, which event, as explained in the note on the 4th Division, occurred in that month. John was not beheaded till April A.D. 28, or a little before (see note *bv*). Mk 2.18 (followed by Lk 5.33) says that during the feast at Matthew's house the scribes and Pharisees ask Jesus why his disciples do not fast when the disciples of John do. Mt (9.14) changes this and makes the disciples of John ask the question. In either case the question was asked at this feast, and so is given here, but preceded by the account, peculiar to Mt and Lk, of the sending of his disciples by John to inquire if Jesus were the Messiah.

^{bb} See note *ba*.

^{bc} This additional instance of the general idea is peculiar to Lk.

^{bd} This paragraph and the one following are placed by both Mt and Lk in this position (after the departure of John's disciples), where it naturally belongs.

^{be} Mt (9.18) places this event after or during the visit of John's disciples: 'While he spake these things unto them.'

^{bf} Peculiar to Mt, and with a close connection to the raising of Jairus' daughter: 'And as Jesus passed by from thence.....'

^{bg} The connection is close here: 'As they went forth.' This dumb man possessed with a devil (Mt 9.32) and the one (blind) of Mt 12.22 are so similar, and the question raised so identical, that there seems no reason for regarding them as different, and the accounts are therefore here fused.

^{bh} Mk 8.11 briefly speaks of the Pharisees asking for a sign just

before the incident of the disciples being without bread and Christ's remark, 'Beware of the leaven of the Pharisees.' This was after the feeding of the Four Thousand, when Jesus and the disciples had come into the parts of Dalmanutha (Aramaic for Magdala?). Mt 16.1 follows Mk in the three points: the feeding of the Four Thousand, the taking ship for Magdala, the asking for a sign. Lk and Jn do not record the feeding of the Four Thousand, but Jn speaks (6.30) of the asking for a sign after the feeding of the Five Thousand and after taking ship for the Capernaum side of the sea. Mk 6.53 (followed by Mt 14.34) also speaks of taking ship after the feeding of the Five Thousand for the Gennesaret (Capernaum) side of the sea, into the country on the same side as and near to Dalmanutha (Magdala). In other words, the independent accounts of the two miracles are so remarkably alike not only in the details of the miracles themselves: the mountain (in each case on the opposite side of the sea), the loaves and the fishes, the mentioning of the number fed, the breaking, the gathering afterwards in baskets; but also in the events that followed: the taking ship to the same shore, the asking for a sign—so remarkably similar are these details as to suggest, if not necessitate, identity of miracle. Since only the feeding of the Five Thousand is given in this harmony, the matter of the signs is placed here, where Mt 12.38 (and Lk 11.16) introduce longer accounts, which have been fused with the one of Mt 16.1, leaving the reference in Jn 6.30 to stand, after the feeding of the Five Thousand.

^{bi} This is following its position in Mt.

^{bj} Mt (13.1) places the beginning of these parables as delivered on 'the same day' as the events of the last section. The twelfth chapter ends with the incident 'Behold my mother and my brethren,' and the thirteenth chapter opens as here, 'The same day Jesus went out.' Similarly the fourth chapter of Mk begins with the parable of the Sower, but the opening words are 'And he began again,' with no reference to its being the same day.

^{b_k} These two verses, expanded by Mk and Lk, are condensed into one verse in Mt 13.12.

^{bl} This parable of the Seed Growing Secretly, peculiar to Mk, is placed by Tatian in his *Diatessaron* immediately before the Tares; so here.

^{bm} Mk 4.35 says that on the evening of the same day as the teaching by parables they crossed the sea to the country of the Gadarenes. Mt places at this point, just before they took ship, the incident: 'The foxes have holes'; followed by the other reply: 'Let the dead bury their dead.' Lk (9.62) adds the third reply: 'No man having put his hand to the plough'; but places the three incidents at a later period.

^{bn} See note *bm*.

^{bo} See note *bm*. Mk and Lk mention this event as occurring at

Gerasa, to be identified with the ruins still existing of Khersa or Gergesa on the east side of the Sea of Galilee. There are ancient tombs in the vicinity of this place, and one mile south of it a steep even slope; but see note *kt*.

^{bv} See note *ah*. Mk places this visit to Nazareth as here, after the healing of the 'Legion' demoniac, except that there intervenes the healing of Jairus' daughter; but that, as we have seen, note *be*, probably took place at a slightly earlier period. Mt places the Nazareth incident immediately after the day of parables.

^{ba} This first sentence is an expansion of Mk 6.6; see note *al*. Lk also (8.1), shortly before the sending forth of the Twelve, speaks of a journey through the villages, and adds this about the women.

5TH DIVISION—JERUSALEM, PURIM 28; 2ND GALILEAN MINISTRY
April A.D. 28 to October A.D. 28 §§ 18–28

^{br} The Feast at Jerusalem to which Jesus repaired after sending forth the Twelve was the Passover (April) mentioned in Jn 6.4. The period extends down to October of the same year, in which month Jesus went up to Jerusalem for the Feast of Tabernacles (Jn 7.2).

^{bs} Mk 3.14 'he appointed Twelve,' not 'he ordained Twelve'; and Mk then proceeds to name them. Lk also (6.13) names the Twelve at an earlier period. Mt names them as given here, just before they are sent forth, and after Mt himself has been called.

^{bt} This upbraiding of the cities occurs one chapter later in Mt, but without very definite connection, while the connection as given here is not only close, but is that given by Lk (10.13) at the end of the charge to the Seventy.

^{bu} This is introduced by Lk at this point and seems fittingly to lead up to Mt's 'Think not that I am come to send peace on earth,' and what follows.

^{bv} Herod Antipas put Jn in prison about December A.D. 27; see note *af*. The beheading of Jn occurred March–April A.D. 28, just before Passover 28, since it was the cause of Jesus' retirement from the kingdom of Antipas (Mk 6.31).

^{bw} See note *bv*.

^{ca} See note *bh*.

^{cb} For the transposition of Jn 5 and 6, see Moffatt *I.L.N.T.* (1918), p. 554.

^{cc} See note *br*.

^{ca} For the placing of Jn 7.15–24 here, see Moffatt *I.L.N.T.* (1918), p. 554.

^{ce} The plucking of corn on the Sabbath occurred when the corn was in the ear but not yet quite ripe for reaping: in May therefore or the latter end of April; after the return of the Twelve therefore at Passover time, as Mt places it, but also after the feeding of the Five Thousand, as none of the Synoptists do.

^{cf} So placed by the three Synoptists.

^{co} So placed by Mk, followed by Mt (12.14), who adds Isaiah 42.2-4. For the matter of the multitudes following Jesus see notes *al* and *bq*.

^{ch} Mk, followed by Mt, places this after the feeding of the Five Thousand.

^{ci} This is placed here because Lk places a dinner with a Pharisee at about this point, and because it comes in awkwardly at the point where Lk puts it—i.e., after the Pharisees had been upbraiding Jesus for eating with publicans and sinners. Probably neither of the incidents in Lk contains original matter.

^{cj} So placed by both Mk and Mt.

^{ck} So placed by both Mt and Mk, to whom it is peculiar. See note *bh* for relation of this miracle to the feeding of the Five Thousand.

^{cl} The narrative here is consecutive and presents no difficulties.

^{cm} Lk 10.1-11. There is no reason to suppose that there were seventy sent out, as well as the Twelve. 'The charge to the Seventy contains but little which is not found either in Mt's charge to the Twelve or in other parts of this Gospel.....All these charges are confections and contain much which belongs to other occasions' (Arthur Wright, *The Gospel according to Saint Luke*, 1900, p. 93).

6TH DIVISION—JERUSALEM: TABERNACLES AND DEDICATION 28

October A.D. 28 to December A.D. 28 §§ 29-32

^{cn} As Jesus sent out the Twelve immediately before He himself went up to Jerusalem for the Passover 28, so now He appears to have sent out the Seventy just before He goes up to Jerusalem for the Feast of Tabernacles and of Dedication, for He would seem to have remained in Jerusalem for those two months or more. His idea in each case apparently was to give his ministering disciples a free hand, that they might the better test themselves. The fact that He did not remain long in the former case was perhaps due to the sudden beheading of John the Baptist.

^{co} See note *cn*.

^{cp} John first baptized at Bethabara, later at Ænon. Bethabara, on the farther side of Jordan, was reached from the Galilee side by a ford. It was by this apparently that Jesus now crossed when He had returned from Jerusalem. But before crossing He seems to have heard the word of the Seventy, met with the incident of James and John not being received, and then with the Ten Lepers. The last incident is introduced by the phrase 'he passed through the midst of Samaria and Galilee,' but the Greek may also mean 'between Samaria and Galilee,' which it more likely means in this case from the nature of the incident, some of the lepers being Galileans apparently and at least one a Samaritan. Following the boundary between Galilee and Samaria would lead one almost

directly to Bethabara. The incident of James and John not being received in a Samaritan village may have occurred when Jesus went up to Jerusalem for the Feast of Tabernacles, since the introductory phrase of Lk, 'when the time was come that he should be received up,' may be just a general phrase to introduce the incident; on the other hand Jn (7.2) says that He went up secretly.

7TH DIVISION—PERÆAN MINISTRY

December A.D. 28 to March A.D. 29 §§ 33-39

^{aa} This period extends from the Feast of Dedication and the return of Jesus to his disciples down to the raising of Lazarus, which occurred about three weeks before the Passover. But this is assuming that the stay at Ephraim was about a week. If the raising of Lazarus occurred earlier in the year, that would make the Peræan ministry shorter and the next division so much longer.

^{cr} See note *cp*.

^{cs} This follows in Mt the thanksgiving of Jesus.

^{ct} See note *cp*.

^{cw} This follows in Lk the thanksgiving for the success of the Seventy. The first part of this is purely introductory and is given correctly in Mk 12.28.

^{cv} These follow in order in Mk and Mt the question as to divorcement.

^{cw} The last selection from Lk was 10.25-37. The material between that and this has already been assigned. We now come to four chapters and a few verses which are almost entirely peculiar to Lk, the incidents of which are introduced by general phrases, but which it is proper to place here as Lk does on this last journey from Galilee to Jerusalem by way of Bethabara and the farther side of Jordan. The incidents may have happened by the way, or more likely chiefly in or near Bethabara itself, which was two or three days from Jerusalem. It was at Bethabara (note *cp*) that the word concerning Lazarus found him. Yet it is to be noted that some of the incidents of these four chapters have their parallel in Mk or Mt—e.g., Lk 13.25-30, 34-35; 14.1-6, 16-27; 15.1-7; this matter has been suppressed, since the parallel passages are given elsewhere.

8TH DIVISION—THE PERIOD OF THE CRUCIFIXION AND AFTER

March A.D. 29 to May A.D. 29 §§ 40-61

^{da} The period dates from the raising of Lazarus down to the Ascension, forty days after the Resurrection.

^{db} Ephraim is probably to be identified with Ephron, a village to the north of Jericho. The length of the stay there depends on when we place the raising of Lazarus, a month earlier or later; see note *cp*.

^{dc} Mk and Mt place this after Jericho—Lk before. As Lk has

new matter for after Jericho, he has been followed here. Mt says 'two blind men.'

^{dd} Bethany was on the Jericho road from Jerusalem. Mk, followed by Mt, seems to place this supper two days before the Passover, but they do not really. They introduce this incident as another paragraph, not stating that it occurred after what has gone before. Jn makes the date definite.

^{de} It is to be noted that Mk, followed by Mt, does not say who complained, but does place the determination of Judas to betray Jesus after this supper. There may have been a vital connection between the realization by the covetous Judas that Christ's was not to be an earthly kingdom and his determination to forsake Him.

^{df} Jn and Lk introduce new matter.

^{dg} The last paragraph of this section, from Mt, comes in Mt after the cleansing of the Temple, which according to Mk did not occur till the following day, Monday. But the incident of the children's crying in the Temple, Hosanna to the Son of David, seems but a continuation of the Palm Sunday cry, and so is placed in this section.

^{dh} This is Tuesday of Holy Week. As to the cursing of the fig tree, it should be noted that it was not the season for bearing. This incident may be some confusion of the Parable of the Barren Fig Tree, spoken by Jesus about this time, placed by Lk 13.6 in his Peræan section, but perhaps belonging to this period, as some of his other matter does. Lk, who gives the parable, does not give the incident.

^{di} Tuesday of Holy Week in the Temple.

^{dj} Mk implies that this incident took place on Tuesday.

^{dk} This may have occurred on Tuesday or Wednesday, on both of which nights apparently Jesus abode with his chosen few on the Mount of Olives.

^{dl} For the placing of Jn 12.44-50 before 36a see Moffatt *I.L.N.T.* (1918), p. 556.

^{dm} See note *dl*.

^{dn} This is Wednesday, if we are to regard this discourse as spoken on the day after the night spent on the Mount of Olives. Jn 12.36 says that Jesus departed and 'did hide himself from them'—i.e., the people; this chapter says that the disciples came to Him privately.

^{do} These parables from Lk follow there the matter contained in or parallel to the matter of the last section. They are placed here on Thursday morning just before the parables from Matthew, which were delivered on Thursday, according to the statement at the end of them that the Passover was two days off.

^{dp} See note *do*.

^{dq} Thursday evening.

^{dr} Jn, as usual, takes for granted what of the Last Supper has

already been reported by the Synoptists; hence this abrupt beginning 'and during supper.'

^{ds} Lk agrees with Jn in placing this at the Last Supper.

^{dt} This occurs in Mk and Mt before the prophecy of Peter's denial. Jn corrects this.

^{du} The order of the verses Jn 18.13-28 is after the Sinaitic Syriac, which thus does not allow for a trial before Annas, and thus agrees with Mk and Mt in placing the denial by Peter after the trial before Caiaphas.

^{dv} Lk alone gives the trial before Herod, placing the robing of Jesus there. Practically all of this episode in Lk can be found elsewhere. It would seem as if Judas did not intend to betray his Lord to death; when he sees that He is so condemned he repents and hangs himself (see note *ia*).

^{dw} It is to be supposed, of course, that there was only one robing, either that before Herod or that by the soldiers of Pilate—and the latter much more presumably. The Cross of Jesus was probably borne by himself, as Jn 19.17 seems to insist; nor is there any Gospel record of Jesus falling with the Cross.

^{ea} This is Good Friday afternoon, the Passover (sabbath) beginning at sunset on Friday. The agony of crucifixion sometimes lasted for days; hence Pilate marvelling if Jesus were already dead.

^{eb} Early Easter morning. Mt and Lk omit the name of Salome; Jn mentions only Mary Magdalene, but he may be taking up the narrative where Mk (16.8) ends his gospel (the rest is by a later hand), and so tells us how Mary came first to the disciples and how the Master afterwards appeared to her, since He had not appeared on the road.

^{ec} See note *eb*.

^{ed} This is peculiar to Lk, the mention in Mk being an abridgment of this; see note *eb*.

^{ee} This, supposedly, had just occurred.

^{ef} These appearances are to be placed sometime in the forty days; the appearance to the five hundred of 1 Corinthians 15.6 is by many identified with that to the Eleven on the mountain of Galilee.

III B—NOTES ON GOSPEL INTERPOLATIONS, RE-ARRANGEMENTS, AND EMENDATIONS

^{fa} Mk 1.1–11 are lacking in the Sinaitic Syriac and seem late. Mark 1.9 is the only place in Mk where Nazareth is referred to and would seem to have come over from Mt 3.13. See p. 49, note 2.

^{fb} After Mk 3.1 (Mt 12.10a) insert: 'And he came to Jesus and said, I was a mason seeking sustenance by my hands. I beseech thee, Jesus, that thou restore my health, that I may not shamefully beg for food.' The words of the man are from the *Gospel acc. to the Hebrews*. Lk speaks of the right hand of the mason as withered and adapts the phrase 'shamefully beg for food' at 16.3.

^{fc} Mk 6.14–29 is probably an interpolation: verse 30 comes very naturally after verse 13.

^{fd} Mk 10.17–25. In the original of this incident, in the *Gospel acc. to the Hebrews*, there were two rich men, and the evangelists otherwise vary the narrative. Sinaitic Syriac of Mt 19.16 rightly says, Good teacher (see p. 69).

^{fe} Mk 15.7. Jerome in his *Commentary on Matthew* 27.16 says: 'In the Gospel which is inscribed according to the Hebrews he is interpreted the son of a master of them—who had been condemned on account of sedition and murder.' It is not certain that the last part of the phrase was in the *Gospel acc. to the Hebrews*, but it is almost certain, because that Gospel is the source of the Synoptics. It also is not certain to whom the phrase applies—to the father or the son—but again almost certainly the son, since because of his sedition and murder he was now condemned. Origen, according to the Latin of a passage now lost in the Greek, states: 'In many MSS. it is not contained that Barabbas was also called Jesus,' implying that in many others it was. So it was in five cursive MSS., the Jerusalem Syriac, the Armenian, and most important in the Sinaitic Syriac, so many times right. Jesus was the robber's name, and Bar-abbas his sire-name. See the discussion on p. 54. If this Jesus was a robber as Jn tells us, as well as a seditionist and murderer, and if the original Gospel, that according to the Hebrews, was written later than 70 A.D., this Jesus may be identified with a noted robber and seditionist described by Josephus (*Autobiography* 22; *Jewish War* 3.9.450–451).

^{ff} Mk 15.17 (Mt 27.28). *περιτίθεισιν* should be translated 'bind it about him,' not with the RV 'put it on him.'

^{fg} Mk 15.23. According to Jn 19.30, Jesus received sour wine on the cross.

^{fn} Mk 15.28 is omitted by the Sinaitic Syriac and many others.

^{fj} Mk 15.47 (and Mt 27.56) read Mary the daughter of James in the Sinaitic Syriac; also in Mk 16.1.

^{fj} Mk 16.9-20 are not in the oldest MSS. and are universally considered an addition.

^{fk} Mt 1.16,21,25. The Sinaitic Syriac has 'Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called Christ'; 'She shall bear to thee a son'; and, 'And she bore him a son.' These last two phrases are also found in the Syriac version of the *Protevangel of James*.

^{fl} Mt 2.2. The Sinaitic Syriac says, 'for we have seen his star from the east,' which, as they were travelling westward, seems more reasonable.

^{fm} Mt 2.5. For 'Judæa' read 'Judah' with the *Gospel acc. to the Hebrews* and the Sinaitic Syriac, also right at Mt 2.1. The district is meant, not the country.

^{fn} Mt 2.22. It was another son of Herod who reigned in Galilee. Jesus would have been as secure in one district as another. To reach Nazareth the family would pass through the whole extent of Judæa.

^{fo} Mt 3.13. Before this verse insert, with the *Gospel acc. to the Hebrews*: 'Behold the mother of the Lord and his brethren said to him, John the Baptist baptiseth for remission of sins, let us go and be baptised of him.' But he said to them, 'Wherein have I sinned that I should go and be baptised by him? except perchance this very thing that I have said in ignorance.'

^{fp} Mt 3.16-17. After the *Gospel acc. to the Hebrews* the conclusion of the Baptism was as follows: 'And it came to pass when the Lord had come up from the water, the entire fountain of the Holy Spirit descended and rested upon him and said to him: "My son, in all the prophets did I await thee, that thou mightest come and I might rest in thee, for thou art my rest: thou art my first-born Son that reignest for ever."'

^{fa} Mt 4.5. For 'into the holy city' read 'in Jerusalem' with the *Gospel acc. to the Hebrews*.

^{fr} Mt 4.15. Capernaum is not beyond Jordan, but on the north-western side of the Sea of Galilee.

^{fs} Mt 4.25. Decapolis was not a region lying west of the Jordan, but was the general appellation of ten detached cities lying all, except Scythopolis, east of the Jordan.

^{ft} Mt 6.11. For 'daily bread' read 'bread for the morrow' with the *Gospel acc. to the Hebrews*. Sinaitic Syriac has 'continual bread of the day.'

^{fu} Mt 11.10 (= Mk 1.2). 'Behold, I send my messenger before thy face, who shall prepare thy way before thee.' Malachi 3.1 reads: 'Behold, I send my messenger, and he shall prepare the way before me.' The Septuagint at that place reads: 'Behold, I send

forth my messenger, and he shall survey the way before my face.' It is clear that Mt drew on the Septuagint 'before my face,' transferred it to the middle of the sentence, and changed 'me' into 'thee.' Mk does the same. They could not have done it independently. In this case it was Mk who followed Mt, since the first eleven verses of Mk are late, not being in the Sinaitic Syriac.

^{fv} Mt 16.2-3. The documents are against these two verses.

^{fw} Mt 16.17. For 'son of Jonah' read 'son of John' with the *Gospel acc. to the Hebrews*.

^{fx} Mt 17.5. 'In whom I am well pleased' has been attracted here from Mt 3.17. It is not in Mk.

^{ga} Mt 18.11 is omitted by RV and by Sinaitic Syriac.

^{gb} Mt 18.21-22. For the original and correct reading of this incident see note *jr*.

^{gc} Mt 19.1. No part of Judæa was beyond the Jordan.

^{gd} Mt 20.16^b is probably an interpolation (it is not in the Sinaitic Syriac); it occurs also 22.14, where it is also irrelevant.

^{ge} Mt 21.16. Jesus did not say this, because 'perfected praise' is from the Septuagint. The Hebrew of Psalm 8.2 is 'ordained strength,' and here the whole point of the saying is in the word 'praise.'

^{gf} Mt 23.35. 'Son of Bachariah' should be 'son of Joida,' referred to in 2 Chronicles 24.20-21, and so given in the *Gospel acc. to the Hebrews*. Zecharias the son of Bachariah was murdered in the temple about A.D. 69 (*Jewish War* 4.5.343).

^{gg} Mt 25.14-30. For the original of this parable see note *mh*.

^{gi} Jn 4.21. A prophecy after the event. The Samaritan temple of Mt. Gerizim was destroyed by John Hyrcanus I (B.C. 120). Jerusalem and its temple were destroyed 70 A.D. by Titus.

^{gj} Jn 4.46-54, the healing of the nobleman's son at Capernaum, would appear to be derived from Mt 8.5-13, the healing of the centurion's son there; see note *at*. Lk 7.1-17 follows Mt, but takes three details from Jn (see p. 27).

^{gk} Jn 5.3^b-4 are not supported by the best witnesses. For the transposition of Jn 5 and Jn 6 see note *cb*. For the placing of Jn 7.15-24 at end of Section 22, see note *cd*.

^{gl} Jn 7.53-8.11, the woman taken in adultery. The majority of MSS. and versions ignore this scene. It probably crept in from the *Gospel acc. to the Hebrews*, since Eusebius *H.E.* 3-39 says: 'Papias has published another relation of a woman accused of many sins before the Lord, which the *Gospel acc. to the Hebrews* contains.' See note *kc* as demonstrating that this 'other' relation began as the Johannine one does.

^{gm} For the placing of Jn 12.44-50 before 36^b see note *dl*.

^{gn} Jn 18.13-28. For the order of these verses see note *du*.

^{go} Jn 19.11^d. This seems an inappropriate remark to make to Pilate, who would, presumably, know nothing of Judas.

^{ww} Lk 2.36. According to the Sinaitic Syriac, Anna the prophetess was only seven *days* with her husband, which gives a point to the remark.

^{aa} Lk 2.42-50. See note *ll*.

^{ar} Lk 4.17. The Sinaitic Syriac has 'And he gave him the book of Isaiah the prophet and He stood up for to read.' Jesus did not rise until He was asked to read. This scene is probably entire invention on the part of Lk. In the first place his original, Mk 6.1-6, places the scene at Capernaum, not Nazareth; secondly, Lk makes Jesus read from the Prophets as a first lesson, whereas he would have read from the Law; thirdly, Lk loosely paraphrases the Septuagint, not the Hebrew, which Jesus would (?) have used.

^{as} Lk 9.51-18.34. For this section as a sample of Lucan patch-work see Badham: *Formation of the Gospels*, 1891, pp. 28-30, and Moffatt, *I.L.N.T.* (1918), pp. 273-4.

^{at} Lk 9.54*b* and 55*b* are omitted by Sinaitic Syriac and B.L.

^{au} Lk 9.55*cde* is not in the best MSS.

^{av} Lk 10.1-11. See note *cm*.

^{aw} Lk 15.13. Sinaitic Syriac adds 'with harlots.'

^{ax} Lk 22.19-20. That these two verses were not probably part of the original text, see Nestle, *Textual Criticism of the Greek Testament*.

^{ha} Lk 22.43,44 are omitted in the Sinaitic Syriac, and in A B R T, one Old Latin (*f*) and the Bohairic, Sahidic, and Armenian versions.

^{hb} Lk 23.39-43. Origen, in his *Commentary on John*, declares this passage to be the work of interpolators and not to be in the older texts. In any case 'To-day thou shalt be with me in Paradise' is a contradiction of Jn 20.17, 'I am not yet ascended unto the Father.'

^{hc} After Lk 23.48 the Curetonian and the Sinaitic Syriac add: 'and saying, "Woe to us! what hath befallen us! woe to us for our sins!"' and MS. *g*¹ of the Old Latin adds, 'for the desolation of Jerusalem hath drawn nigh.' See note *kq* as to the possible origin of the phrase. Lk 21.20 has 'then know that her desolation is nigh.'

^{hd} Acts 6.8 echoes 9.29 or vice versa.

^{he} Acts 6.11-7.1 reproduces Mk 14.55-60.

^{hf} Acts 7. See p. 34, note 3, for Lk's erring reference in this chapter.

^{hg} Acts 7.55-56, 58*a*-60, 8.1*ac*,⁸ reproduce, though loosely, Acts 22.4-5.20, 26.10, Lk 22.69, 23.34-6.

^{hh} That, in accord with the Sinaitic Syriac, Mk 9.42, should read 'millstand,' not 'millstone,' Mk 15.34 'eli,' not 'eloi,' Mt 6.19 'in the earth,' not 'on the earth,' and 'rot,' not 'moth,' see Margoliouth, *The Transmission of the Gospel*, *Exp.*⁸ 7.61-72.

IVA—NON-BIBLICAL SOURCES OF THE GOSPELS AND ACTS

[ONLY the most serious derivations are noted here: for many minor ones see especially the introductions in R. H. Charles's *Apocrypha and Pseudepigrapha*. And it is not, of course, merely phrases that the New Testament writers have taken from others: their theology and ideas were also largely derived. Revelation is the climax of many previous apocalypses, just as the Epistles borrow right and left from themselves and other epistles. Burkitt, in his *Jewish and Christian Apocalypses*, speaks as if it were Christ that reflected his reading, when he says: 'It is when you judge Mt, Mk, and Lk against the background of the *Book of Enoch* that you see them in their true perspective. Some of the best-known sayings of Jesus only appear in their true light if regarded as Midrash upon words and concepts that were familiar to those who heard the prophet of Galilee.' The present writer interprets the matter differently: he believes the books of the New Testament to be literary studies. They chiefly reflect the reading of their authors, rather than the mind of Christ.]

AHIKAR (before 500 B.C.). See also notes *oj*, *oq*, *ov*

^{ia} Mt 27.5. See note *oj* for the indebtedness of Mt to the Ahikar cycle of stories. This is probably another case. In the Greek life of Æsop, based on the Ahikar story, the wicked Ennus, smitten with remorse, hangs himself (*A JT* 1900, p. 504).

ARATUS (276 B.C.)

^{ib} Acts 14.15-17. The idea and some of the words are from Aratus, *Phænomena* 1.5*b*-14: 'Ever kind to us he reminds us of our wants, and urges us to toil for our necessary food.....He placed the stars there to indicate that season of the year which should give plainest instruction to men at what time all vegetation should burst forth. Him, therefore, first and last it should be their endeavour to please.' Lk uses elsewhere (see notes *ic*, *id*) the two preceding sentences of Aratus. He also discloses the derivation by resorting to his favourite literary trick of inverting the order of the two ideas.

^{ic} Acts 17.25 corresponds to the sentence (1.4) preceding Aratus *Phænomena* 1.5*a* (which Lk makes use of in Acts 17.28): 'We all are furnished all things from the god.'

^{ia} Acts 17.28: 'For we are also his offspring' is either from Aratus, *Phænomena* 1.5a, or from Cleanthes, *Hymn to Jove* 5—certainly the former, because Lk draws on the *Phænomena* 1.4 in Acts 17.25, and on the *Phænomena* 1.5b-14 in Acts 14.15-17; in other words, he absorbs all of the *Phænomena* 1.4-17 in three different passages.

THE ASSUMPTION OF MOSES (4-30 A.D.)

^{ie} Mk 13.19 is from *The Assumption of Moses* 8.1: 'And there will come upon them a second visitation and wrath, such as had not befallen them from the beginning until that time.'

^{if} Mk 13.24-25 is from *The Assumption of Moses* 10.5: 'The sun will be turned into darkness, and the moon will not give her light.....and the stars will be disturbed.'

^{ig} Acts 7.36-7a is from *The Assumption of Moses* 3.11: 'Is not this that Moses which did then declare unto us his prophecies, who suffered many things in Egypt and in the Red Sea and in the wilderness during the forty years?'

^{ih} Acts 7.38-39 is from *The Assumption of Moses* 3.12, and 7.42-43 was suggested by 3.13 (see Charles's edition, p. lxiv).

ASVAGHOSA (ca. 60 A.D.)

ⁱⁱ Mk 12.41-44, is after a Buddha story found in the *Sermons* of the first century Asvaghosa, vol. iv, p. 15: 'I heard that there was once a lone woman who, having gone to the mountain called Chau-ngan, beheld the men on the mountain holding a religious assembly.....Then the woman, having begged some food in the crowd, beholding the priests, was filled with joy; and uttering her praises, said: "It is well, holy priests, but whilst others give precious things.....I, a poor woman, have nothing to give." Having spoken thus and searched herself in vain for something to give, she recollected that sometime before she had found in a dunghill two mites (copper mites), so she offered them forthwith as a gift to the priesthood in charity. The chief priest, discerning the motive in her heart, pays no heed to the rich gifts of the others, but sings a song in praise of the woman.'

2 BARUCH (ca. 50-70 A.D.)

^{ij} Mk 8.36 is from *2 Baruch* 51.15: 'For what then have men lost their life, and for what have those who were on the earth exchanged for their souls?'

^{ik} Lk 1.43 and 11.27 are from *2 Baruch* 54.10: 'Blessed be my mother among those that bear.....'

BIBLICAL ANTIQUITIES (ca. 75 A.D.)

^{il} Mk 9.13. 'Even as it is written of him' apparently refers to *Biblical Antiquities* 48.1 (falsely ascribed to Philo and written later than 70 A.D.), which is the only passage where it is written of

Elijah (identified with Phinehas) that he was to suffer death upon his return to earth. 1 Cor. 2.9, which draws on the same book 26.13, also has the phrase 'as it is written.'

^{im} Lk 1.26-35. The Annunciation is based upon *Biblical Antiquities* 9.10: 'And the spirit of God came upon Maria (sister of Moses) by night, and she saw a dream, and told her parents in the morning, saying: "I saw this night, and behold a man in a linen garment stood and said to me: Go and tell thy parents, Behold, that which shall be born of you....."' The Annunciation came to Lk through the *Protevangel of James*.

ⁱⁿ Acts 1.24 is from *Biblical Antiquities* 22.7: 'O God of our fathers, that knowest before the heart of all men.....'

CLEMENT (105-110 A.D.). See also note *oc*

^{io} Mk 7.6b. This gives the posterior date for Mk as 105-10 A.D., since about that time Clement wrote his *Epistle to the Corinthians*, in which (15.2) he says: 'The Scripture says somewhere, This people honoureth me with their lips, but their heart is far from me.' This is Mk's peculiar reproduction of Isaiah 29.13, in opposition to the original and to the Septuagint. In 46.8 Clement also quotes from Mk 14.21 and 9.42: 'Woe to that man; well for him if he had not been born than that he should offend my elect; better for him that a millstone should be attached and he should be drowned in the sea, than that he should pervert one of my elect.' The phrase 'It had been good for them if they had not been born' is originally from *The Book of Enoch* 38.2. That Mk is later than 100 A.D., see notes *kt*, *ku*. But on the above points see p. 70, note 4.

^{ip} Mt 6.14, 7.1-2, are perhaps from Clement's *Epistle to the Corinthians* 13.2: 'For thus he said: Pity ye, that ye may be pitied; forgive, that it may be forgiven you. As ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall it be judged unto you; as ye are kind, so shall kindness be shown unto you; with what measure ye mete, with it shall it be measured unto you.' But see p. 70, note 3.

^{iq} Acts 13.22c is from Psalm 89.21 through Clement's *Epistle to the Corinthians* 18.1: 'But what shall we say concerning David, to whom such testimony was borne, and of whom God said: I have found, etc.'

^{ir} Acts 20.35c is from Clement's *Epistle to the Corinthians* 2.1: 'And were more willing to give than to receive.'

DIDACHE, Part 1 (ca. 90 A.D.)

^{is} Mk 12.33. Compare the *Didache* 1.2: 'First, thou shalt love the God who made thee; secondly, thy neighbour as thyself.' See also note *nk*.

^{it} Mt 5.26. Compare the *Didache* 1.5: 'He shall not come out thence until he pay the last farthing.'

^{iu} Mt 5.39-42. Compare the *Didache* 1.4-5: 'If any man

smite thee on the right cheek, turn to him the other cheek also. If any man impress thee to go with him one mile, go with him two. If any man take thy coat, give him thy shirt also.....Give to every one that asks thee and do not refuse.'

^{iv} Mt 5.44-47. Compare the *Didache* 1.3: 'Bless those that curse you, and pray for your enemies, and fast for those that persecute you. For what credit is it to you if you love those that love you? Do not even the heathen do the same? But for your part, love those that hate you, and you will have no enemy.'

^{iw} Mt 7.12. Compare the *Didache* 1.2: 'Whatsoever thou wouldst not have done to thyself, do not thou to another.'

^{ja} Acts 4.32. Compare the *Didache* 4.8: 'Thou shalt share everything with thy brother and shalt not say that it is thine own.'

PSEUDO-DIOGENES (pre-Christian)

^{jb} Jn 4.37 is from a proverb of Diogenes (the so-called pseudo-Diogenes) in the *Collection of the Proverbs of Diogenes* 2.62 reproduced by Gaisford *Paræmiographi Græci* p. 171: 'Some sow, others reap.'

BOOK OF ENOCH (170-64 B.C.). See also note *oy*

^{jc} Mk 13.20. According to the *Epistle of Barnabas* 4.3: 'As Enoch saith, For unto this end the Almighty has shortened the seasons and the days.....'; but there is no such passage in Enoch known to us, and as in 2.10 Barnabas appears to be quoting from the OT yet actually is quoting from the *Apocalypse of Adam*, it is not unlikely that here too he has made a slip and is quoting from Mk, not Enoch.

^{jd} Mt 24.28 is from the *Book of Enoch* 90.16, where after a 'Coming' it is said: "All the eagles and vultures and ravens and kites were gathered together.'

^{je} Mt 25.31-34. This is surely derived from the judgment scene in the *Book of Enoch* 62; because this scene in Mt loses half its meaning if the corresponding scene in *Enoch* 62.5, where 'the Son of Man' is shown 'sitting on the Throne of his Glory,' be not pre-supposed.

^{jf} Jn 5.22 is after the *Book of Enoch* 69.27: 'The sum of judgment was committed unto him, the Son of Man.'

^{jo} Acts 10.4 is from the *Book of Enoch* 99.3: 'Raise your prayers.....as a memorial before the most High.'

THE SECRETS OF ENOCH (30 B.C.-70 A.D.)

^{jh} Mt 5.34-35,37 are from *Secrets of Enoch* 49.1: 'I swear not by any oath, neither by heaven, nor by earth, nor by any creature which God created.....If there is no truth in men, let them swear by the words Yea, yea, or Nay, nay.'

^{ji} Jn 14.2 is from the *Secrets of Enoch* 61.2: 'In the great time to come.....are many mansions prepared for men, good for the good, bad for the bad.'

^{ji} Acts 14.15 is from the *Secrets of Enoch* 2.2; 'Bow not down to vain gods, who made neither heaven nor earth.'

EPIMENIDES (600-500 B.C.)

^{jk} Robert Scott in *The Pauline Epistles* p. 337 says: 'Passing to Titus, we note that the incongruous quotations "in Him we live" (Acts 17.28) and "Cretans are always liars" (Titus 1.12) are said to be from the same page of Epimenides.' If this be so, Lk is almost certainly the author of Titus, since no two authors, working independently, would quote *incongruously* at about the same time from the same page of a third author. Jerome 7.706 gives the second of the phrases as from the *Oracles of Epimenides*; Demoulin in *Épiménide de Crète* (1901) p. 81 thinks it from the *Purifications*. See Scott pp. 334-49 for supposing that the Timothys are also by Lk. Sir John Hawkins *Horæ Synopticæ* pp. 189-93 shows that there are 32 words found only in Mt (or Mt and Acts) and the Pauline Epistles, 22 in Mk, 21 in Jn, and 103 in Lk, and speaks of this as confirming 'the identity of the third Synoptist with a friend and companion of Paul.' But does it not do more than this? Does it not indicate that Lk helped to write Paul's letters for him as well as his speeches? That Lk, in composing Paul's speech from Mars' Hill, leaned on some account of Epimenides, as well as Aratus (note *ic*) and Josephus (note *lo*), is further emphasized by his reference 'to an unknown God,' Epimenides having been the one who bade the Athenians erect altars 'to the unknown God' after he had purified the city for them.

4 EZRA (68-100 A.D.). See also notes *od*, *oi*

^{jl} Mk 13.4a is from 4 *Ezra* 4.33: 'Then I answered and said, How long and when shall these things come to pass?'

GOSPEL ACCORDING TO THE HEBREWS (ca. 80 A.D.)

See also notes *ok*, *ox*, *oz*, and pp. 63-72

Only the so-called Nazarene text of the Gospel is drawn on for sources. Epiphanius states that the Ebionites had 'a Gospel according to Mt, not entire and perfectly complete, but falsified and mutilated, which they call the Hebrew gospel.' See also the edition by E. B. Nicholson, p. 26.

^{jm} Mk 1.4-11. For the original account of the Baptism see the *Gospel acc. to the Hebrews* (Nazarene version only) in Nicholson's edition, pp. 36-38, 43.

^{jn} Mk 10.17-27. This incident is based on the one in the *Gospel acc. to the Hebrews*, which see.

^{jo} Mt 2.5 is from the *Gospel acc. to the Hebrews*, where the correct reading is given 'Bethlehem of Judah,' pointing to the district, not the country. Mt wrote Judæa, because the Aramaic (in which the *Gospel acc. to the Hebrews* is written) would probably

represent the OT Bethlehem Yehudah as Bethlehem di Yehudah (Bethlehem of Judah), which made Jerome state therefore as above.

^{ip} Mt 2.23 is from the *Gospel acc. to the Hebrews*. 'He shall be called a Nazarene,' translated by Jerome in his Commentary on this verse by the same Latin as he translates the verse. In the Hebrew there is a play upon words, Nêts'er meaning 'Branch.' The reference is to Zechariah 6.12: 'Branch (shall be) his name.' See p. 49, note 2.

^{ja} Mt 16.17 is from the *Gospel acc. to the Hebrews*, where the correct reading is given 'Son of John,' as in Jn 1.42, 21.15, 16, 17.

^{jr} Mt 18.21-22. The original of these verses shows that the forgiveness was to come after the brother had made amends: the *Gospel acc. to the Hebrews* as given by Jerome *adv. Pelag.* 3.2: 'The Lord says, If thy brother has sinned in word and done thee amends, seven times in a day, receive him. Simon his disciple said to him, Seven times in a day? The Lord answered and said to him, Yea, I say unto thee, until seventy times seven.' Lk omits the last, and puts into the mouth of Jesus the affirmation of a question really first stated by Peter. Lk is, on the other hand, more correct than Mt in stating that the brother must first repent.

^{js} Mt 19.19: 'Thou shalt love thy neighbour as thyself.' This, omitted by Mk and Lk, Mt found in the *Gospel acc. to the Hebrews*.

^{jt} Mt 23.35: Zacharias, son of Barachiah, is a mistake for Zacharias, son of Joida, as found in the *Gospel acc. to the Hebrews*. Zacharias, son of Barachiah, was massacred in the Temple by the zealots about A.D. 69 (*Jewish War* 4.5.334-349).

^{ju} Jn 7.53-8.11 is wanting from most ancient MSS. and versions. The genesis of it probably was the *Gospel acc. to the Hebrews*, which contained the history of a woman who was accused of many sins before the Lord (so Eusebius *H.E.* 3.39) see note *kc*.

^{jv} Jn 17.6 is from the *Gospel acc. to the Hebrews*: 'I will choose me the good, those good whom my Father in the heavens hath given me.'

^{jw} Lk 24.13-35. The genesis of the Emmaus story is the two verses, 12 and 13, of the Marcan appendix (Mk 16.9-20), which must therefore have been added before the middle of the second century, as indeed other evidence testifies (see Moffatt, *I.L.N.T.* [1911] p. 242). Most of the account is embroidery, like the speeches in Acts. In the *Jewish War* 7.6.217 Lk found Emmaus thirty furlongs from Jerusalem, so he makes it sixty. (Lk was fond of doubling the number of his authorities, or of otherwise changing them.) He changes the Clopas of Jn 19.25 into Cleopas, and uses the appearance to James the Just (the brother of the Lord) as given in the *Gospel acc. to the Hebrews* 'He took bread and blessed and break (= Lk 24.30), and afterwards gave it to James the Just, and said to him, My brother, eat thy bread, for the Son of Man has risen (= Lk 24.34) from them that sleep.'

^{ka} Lk 24.39-40 is from the *Gospel acc. to the Hebrews*: 'And when he came to those about Peter, he said to them, "Take, feel me, and see that I am not a bodiless devil." And straightway they touched him and believed.' Ignatius *Epistle to the Smyrnæans*, 3.2 is based upon this. Lk may have derived through Ignatius, since Ignatius continues (3.3): 'After his resurrection He ate with them and drank with them,' which Lk, with his usual inversion, changed to (Acts 10.41b) 'who did eat and drink with him after He rose from the dead.'

^{kb} Acts 9.5 (22.8, 26.15) is possibly from the Ebionite version of the *Gospel acc. to the Hebrews*: 'And straightway a great light shone around the place. And when John saw it, he saith unto him, Who art thou?'

^{kc} Acts 21.38: 'And all the people came at dawn (ὄρθριζε, the verb of ὄρθρον, dawn) to him in the Temple, for to hear him,' and Acts 5.21: 'They entered the Temple toward the dawn (ὄρθρον) and taught,' both go back to Jn 8.2: 'And at dawn (ὄρθρον) he came again into the Temple, and all the people came to him and he taught them.' No other NT writer uses ὄρθρον or any of its kins. That the passage in Jn, which is omitted in most MSS. and versions, probably originally came from the *Gospel acc. to the Hebrews*, see note *ju*. Acts 21.37 is likewise based on Jn 8.1.

^{kd} Acts 23.12: This oath is probably from the *Gospel acc. to the Hebrews*, 'For James had sworn he would not eat bread from that hour until.....' Lk uses the other part of his source's incident in Lk 24.30-34 (see note *ju*).

HEGESIPPUS (150-80 A.D.)

^{ke} Lk 23-34 reproduces Jesus' brother James' dying words as recorded by Hegesippus *Commentaries* (quoted by Eusebius *H.E.* 2.23): 'Father, forgive them, for they know not what they do.' The verse is omitted from all three of the great versions, earliest texts, Latin, Egyptian, and Syriac.

^{kf} Acts 7.55-60 goes back to the death and stoning of James, the brother of Our Lord, as described in Hegesippus *Commentaries* (quoted by Eusebius *H.E.* 2.23): 'And he answered with a loud voice, He (Jesus) is now sitting in the heavens on the right hand of great Power, and is about to come on the clouds of heaven. And they began to stone him, as he did not die immediately when cast down (from a wing of the temple), but turning around, he said, I entreat thee, O Lord God and Father, forgive them, for they knew not what they do.' See Introduction, p. 55.

IGNATIUS (110-5 A.D.). See also pp. 43-4

^{kg} Mt 3.7d. Compare Ignatius *Epistle to the Ephesians* 11.1: 'Let us either fear the wrath to come.'

^{kh} Mt 10.16b is probably from Ignatius *Epistle to Polycarp* 2.2:

'Be thou wise as the serpent in all things and as the dove continuously harmless.'

^{ki} Jn 4.10,14. Compare Ignatius *Epistle to the Romans* 7.2: 'There is in me no fire of love for material things, but only water living and speaking in me, and saying to me from within, Come to the Father.'

^{kj} Jn 8.28-29. Compare Ignatius *Epistle to the Magnesians* 7.1 and 8.2: 'As then the Lord was united to the Father and did nothing without him.....Jesus Christ who in all respects was well-pleasing to him that sent him.'

^{kl} Lk 23.6-12. This passage affords an example of Lk's patchwork policy. None of the other Gospels mention this trial before Herod, presumably because there was none, but Lk read in Ignatius *Epistle to the Smyrnaeans* I that the Lord was crucified 'under Pontius Pilate and Herod the tetrarch'; not saying that he was tried by the latter. (That Lk otherwise used this epistle see note *ka*.) 'The chief priests accused him,' is from Mk 15.3, there dropped by Lk; Jesus' silence and the phrases 'set him at naught,' 'mocked him,' and 'arrayed him in gorgeous apparel' are borrowed from other scenes, where they are not used by Lk (Mk 15.5,9,12, 15.20, and 15.17).

INSCRIPTION (ca. 138 A.D.)

^{km} Jn 9, the healing of the blind man. Compare the inscription on a marble tablet said to be later than 138 A.D., probably fixed on the temple of Asclepius in Rome, given by Dittenberger *Sylloge Inscriptionum Graecarum* (Leipzig, 1900) No. 807.17f: 'To Valerius Aper, a blind soldier, the god revealed that he should go and take blood of a white cock together with honey, and rub them into an eye-salve and anoint his eyes three days. And he received his sight and came and gave thanks publicly to the God.' See also Deissmann *Light from the Ancient East*, pp. 132ff. If the above date is correct and Jn 9 is dependent upon this inscription, Jn would be later than 138 A.D., and Lk later than Jn but before Marcion, whose date may be as late as 150 A.D. Papias (ca. 130) mentions Mk and Mt, but not Lk, and not at all certainly Jn. The 'and' construction in the above passage and in Jn is very marked.

JOSEPHUS (75-101 A.D.). See also pp. 29-31, 36-7

^{kn} See, generally, Josephus for the following characters and episodes of Acts: Annas, Caiaphas, and Ananias; Gamaliel, the two Herods, Agrippa and Philip, Herodias, Berenice and Drusilla, the Roman procurators Felix and Festus, Simon the magician, the Egyptian of Acts 21.38, Theudas, Judas the Galilean, the enrolment under Quirinius, and the great famine.

^{ko} Mk 16.4. The miraculous rolling of the exceedingly great stone away from the tomb hewn out of a rock is (so Chase in *The Syro-Latin Text*, pp. 62-8) probably inspired by the miraculous

opening of the 'very heavy' gate of the inner temple, which was fastened into a floor 'made of one entire stone,' as described in *Jewish War* 6.5.293. Both stone and door had shut the entrance the evening before, and each incident occurred at the time of the Passover. When the gate was miraculously opened the temple guards ran and told the officer: according to Mt 28.11, when the soldiers at the tomb saw what had happened, some of them went to the city and told the chief priests. As shown by neighbouring notes, the Evangelists borrowed freely from this chapter of Josephus.

^{kp} Lk 19.41-44. The idea of the weeping is from the *Jewish War* 7.5.112 (Titus bemoaning the fate of Jerusalem): 'And as he came to Jerusalem in his progress, and compared the melancholy condition he saw it then in, with the ancient glory of the city and called to mind the greatness of its present ruins, as well as its ancient splendour, he could not but pity the destruction of the city.' Note Lk's introductory clause, 'And when he was come near.' Verse 43 is from *Jewish War* 6.6.323, 'encompassed on every side and walled around.' Verse 44a is from Josephus *Autobiography* 19.99: 'Lay it even with the ground.....make slaves of its inhabitants, with their wives and children.' Verse 44b is from Mk 13.2: 'There shall not be left here one stone upon another.'

^{ka} Lk 23.48, according to the Sinaitic Syriac and the Curetonian, had, at the end of the verse, the following: 'and saying, Woe to us! What hath befallen us? Woe to us from our sins!' This is from a chapter in the *Jewish War* from which Lk was liberally quoting at this point: 6.5.300-309 tells us of a madman, named Jesus, who at the destruction of Jerusalem used to go about crying 'Woe, woe to Jerusalem!' and finally, before his death, 'Woe, woe to the city again, and to the people and to the holy house.' See note *hb*.

^{kr} Acts 2.1-4 is after *Jewish War* 6.5.299: 'Moreover at that feast which we call Pentecost, as the priests were going by night into the inner temple, as their custom was, to perform their sacred ministrations, they said that in the first place they felt a quaking and heard a noise and after that they heard a sound as of a great multitude, saying Let us remove hence.'

^{ks} Acts 3.1, 'the ninth hour' is probably from *Jewish War* 6.5.290. Acts 2.1-4 draws on 6.5.299.

^{kt} Mk 5.1-13. Compare *Antiquities* 8.2.47-48: 'The manner of the cure was this: he (a Jew named Eleazer) put a ring that had under the seal a root of one of those sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through his nostrils. And when the man fell down immediately, he adjured him to return unto him no more.....And when Eleazer would persuade and demonstrate to the spectators that he has such a power, he set a little way off a cup or bason full of water, and commanded the demon, as he went out of the man, to overturn it.'

^{ku} Mk 13.22. Compare *Antiquities* 20.8.168-70: 'And now

these impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs, that should be performed by the Providence of God.....Moreover, there came out of Egypt about this time (60 A.D.) to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives as it was called, which lay over against the city, and at the distance of five furlongs. He said further that he would shew from thence, how, at his command, the walls of Jerusalem would fall down.' With this last statement compare Mk 14.58, the declaration of the false witnesses (who had returned with Jesus from Olivet): 'We heard him say, "I will destroy this temple that is made with hands."' Also with the above passage from Josephus compare Mt 24.26, who adds to the Marcan account: 'If therefore they shall say unto you, Behold, he is in the wilderness.' Lk, who borrows freely from this book of Josephus, gets his Acts 21.38 from the above. The *Gospel acc. to the Hebrews* represents Jesus as having come out of Egypt equally with Mt.

^{kv} Lk 3.1. Lysanias was executed in 36 B.C. *Antiquities* 20.7.138: 'the tetrarchy of Philip and Batanea, and added thereto Trachonitis, with Abila, which last had been the tetrarchy of Lysanias.' Hence Lk's bull. Lk's hint as to Tiberius is perhaps Tacitus *Annals* (about 115 A.D.) 15.4.4: 'The author of this name (Christian), Christus, was executed in the reign of Tiberius under the procurator Pontius Pilate.'

^{kw} Lk 17.11. For his setting Lk is here following *Antiquities* 20.6.118: 'It was the custom of the Galileans, when they came to the holy city at the festivals, to take their journeys through the country of the Samaritans, and at this time there lay, in the road they took, a village.....situated in the limits of Samaria.' See also note under Lk 13.32-33. Had Jesus followed this route he would not have passed through Jericho, as Lk, returning to his Marcan material, makes him do. See also note *ln*.

^{la} Lk 23.28 is taken from *Antiquities* 4.8.323, where Moses, about to depart this life, bids the following multitude (including women) not to lament his departure: 'Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping, but Moses beckoned with his hand to those that were remote from him and bid them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable.' For matter near this see notes *lb, lc*.

^{lb} Lk 23.48 is derived from *Antiquities* 4.8.320, where 'women beat their breasts' when Moses spoke of his approaching end. This is on the same page as Moses telling the multitude that followed him not to weep and the disappearance of Moses in a cloud (4.8.326) which Lk used to describe the Ascension, Acts 1.9; see notes *la, lc*.

^{lc} Acts 1.9 is taken from *Antiquities* 4.8.326, the disappearance of Moses in a cloud: 'As he was still discoursing with them, a cloud stood over him on the sudden and he disappeared.' Notice that Lk even represents Jesus discoursing at the time He ascended: 'As he said these things.' Note also the phrase in *Antiquities* a little above (4.8.323) 'where he was to vanish out of their sight,' and for matter near this also used by Lk, see notes *la, lb*.

^{ld} Acts 4.12 is from *Antiquities* 3.1.22: 'In him, and in him alone, was their hope of salvation.'

^{le} Acts 5.34-37. Gamaliel is supposed to be speaking previous to 34 A.D. Lk is therefore committing an anachronism, since he is drawing on *Antiquities* 20.5.97-102, which, relating events that occurred between 44-48 A.D., says: 'While Fadus was procurator of Judæa, a certain charlatan, whose name was Theudas, persuaded a great part of the people to take their effects with them and follow him to the river Jordan.....Fadus.....slew many of them and took many of them alive.....Under this [Tiberius Alexander] procurator the sons of Judas of Galilee were now slain, I mean of that Judas who caused the people to revolt, when Quirinius came to take an account of the estates of the Jews.'

^{lf} Acts 12.21-23 paraphrases the death of Herod Aprippa I in *Antiquities* 19.8.343-350: 'On the second day.....he put on a garment made wholly of silver and of a contexture truly wonderful and came into the theatre in the morning.....and presently his flatterers called out.....that he was a god.....and they added 'although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature.' Upon this the king did neither rebuke them, nor reject their impious flattery.....A severe pain also arose in his belly and began in a most violent manner.....And when he had been quite worn out with the pain in his belly for five days, he departed this life.' An owl sitting over his head, Herod takes as a messenger (*ἄγγελος*) of ill tidings. This becomes in Acts (21.23) the angel (*ἄγγελος*) of the Lord that smote him.

^{lg} Acts 13.21. That Saul reigned forty years is nowhere else stated than in *Antiquities* 6.14.278.

^{lh} Acts 16.9 is from *Antiquities* 11.8.334 (Alexander speaking): 'I did not adore him, but that God who hath honoured him with his high priesthood; for I saw this very person in a dream.....when I was at Dios in Macedonia, who, when I was considering how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither.' See also note *lg*.

^{li} Acts 21.38. The reference is to *Antiquities* 20.8.160-172, 185-188, where these *sicarii* are described. See *Supernatural Religion* (1902) p. 608.

^{lj} Acts 23.3. The word 'smite' probably comes from *Antiquities* 20.9.206, where the subject is servants of this same Ananias.

^u Lk 2.42-47 is after Josephus' account of his boyhood in his *Autobiography* 2.9 (at Jerusalem, just mentioned): 'When I was a child and about fourteen years of age, I was commended by all for the love I had to learning, on which account the high priests and principal men of the city came then frequently to me together, in order to know the accurate understanding of points of the law.' This is on the same page in Josephus as the shipwreck, which Lk freely used for his account of St. Paul's shipwreck (Acts 27 after *Autobiography* 3.13-6). Lk 3.14 is from the *Autobiography* 47.244: 'I also advised them (soldiers) to fight with nobody.....and be content with their sustenance.'

^{im} Lk 3.23 is from Josephus *Autobiography* 15.80: 'I was now about thirty year of my age.' Josephus has *ὑπάρχων*, Lk *ὑπαρχόμενος*. Jesus was more nearly thirty-five. See also note *ln*.

ⁱⁿ Lk 13.32-33. So far as he is observing any topography, Lk appears to think of Jesus as still on his way through Samaria to Jerusalem, and these verses are apparently based on *Autobiography* (which he so often consults) 52.269: 'It was absolutely necessary for those that would go quickly to Jerusalem to pass through that country (Samaria), for by that road you may in three days' time go from Galilee to Jerusalem.' See also note *kw*.

^{io} Acts 17.10-21. Compare *Autobiography* 17.87-92: 'Many of them gladly received that invitation of his as ever fond of innovations and by nature disposed to changes.'.....'Upon the receipt of this letter of Silas.....I travelled by night.'.....'But when I was in the open place of the city.....I attempted to make a speech to the multitude of the people.....standing on a certain elevated place.'

^{ip} Acts 27 is modelled on *Autobiography* 3.13-16: 'I took a voyage to Rome.....Certain priests of my acquaintance.....put into bonds and sent to Rome to plead their cause before Cæsar.....As our ship was wrecked in the Adriatic sea, we that were in it, being about six hundred in number, swam for our lives all the night. When, upon the first appearance of the day.....I and some othersoutstripped the rest and were taken up into the other ship. And when I had thus escaped and was come to.....Puteoli,' and so finally to Rome. See page 29, note 5, of Introduction.

^{iq} Acts 27.23-24 is from *Autobiography* 42.208-209: 'A dream I saw that very night.....A certain person stood by me and said "O Josephus, put away all fear."' See also note *lh*.

BOOK OF JUBILEES (109-105 B.C.)

^{ir} Jn 14.26 is from *The Book of Jubilees* 32.25: 'I will bring all things to thy remembrance.' This is said of God, who is to cause Jacob to remember all that he had seen in a vision.

^{is} Lk 11.49 is from *The Book of Jubilees* 1.12: 'And I shall send witnesses unto them.....but they will slay the witnesses also and persecute those who seek the law.'

MARTYRDOM OF ISAIAH (80-100 A.D.)

^{tu} Mk 14.34-36: 'Abide ye here and watch.....And he said, Abba, Father, remove this cup from me.' Compare *The Martyrdom of Isaiah* 5.13: 'And to the prophets who were with him he (Isaiah) said before he had been sawn in sunder, "Go ye to the region of Tyre and Sidon, since for me only hath God mingled the cup."'

PAPIAS (ca. 130-140 A.D.)

^{uu} Mk 16.18b is probably after Papias, as recorded in Eusebius *H.E.* 3.39, 8f: 'Another wonderful event happened respecting Justus surnamed Barsabas, who, though he drank a deadly poison, experienced nothing injurious, through the grace of Our Lord.'

^{lv} That Lk is later than Papias would seem to be certain, since each, in speaking of the sources of his Christ-history, employs the following words: P.—*παρηκολούθησεν* = *παρηκολθήκοτι* (Lk 1.3); P.—*ἀκριβῶς* (Lk 1.3); P.—*τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα* = *ὄν ἤρξατο δ' Ἰησοῦς ποιεῖν τε καὶ διδάσκειν* (Acts 1.1). Papias says that Mk did not write of Christ's acts and words in order (*οὐ τάξει*); Lk (1.1) reversing, as he loved to do, said that many had tried to present an orderly account of these things (*ἀνατάξασθαι διήγησιν*).

^{lw} Eusebius *H.E.* 3.39 writes: 'Yet Papias himself, in the preface to his discourses, certainly does not declare that he himself was a hearer and eye-witness of the Holy Apostles'; then Eusebius proceeds to quote from the preface, from which Lk took the words enumerated above. That he also found the word 'eye-witness' in the Papias preface, even though in a negative sense, could be argued from the fact that Eusebius uses it in connection with Papias, as does also Georgius Hamartolus in his *Chronicon*: 'Papias, bishop of Hierapolis, who was an eye-witness of Jn.....'

See also note *ma* to show that Acts 1.18-19 is after Papias. It is also significant that Papias mentions Mk and Mt as evangelists, but not Lk.

^{ma} Acts 1.18-19 is after Papias (quoted by Apollinarius, 2nd century): 'Judas walked about in this world a terrible example of impiety, his flesh swollen (*πρησθείς* = Lk's *πρηνής*) to such an extent that where a wagon can pass with ease, he was not able to pass.' Theophylact's statement (often quoted as if evidence) 'he was crushed by the wagon, so that his bowels gushed out' is a combination of a mistranslation of the above and the statement in Acts, which last is merely an invention on the part of Lk, starting from Papias.

PHILO (ca. 20 B.C.-70 A.D.). See also pp. 45-6

^{mb} Mk 9.2-8 is modelled on Philo *Life of Moses* 3.3, which served also for the Temptation in the Wilderness: 'For having gone up into the loftiest and most sacred mountain in that district in accordance with the divine command.....Moses is said to have remained there all that time without eating any of that food which

is necessary for life; and as I said before he descended again forty days after much more beautiful in his face than when he went up, so those who saw him wondered and were amazed and could no longer endure to look upon him with their eyes, inasmuch as his countenance shone like the light of the sun.'

^{mc} Mk 15.15-19 (Mt 27.27-29), the mock-coronation. Compare Philo *Against Flaccus* 6: 'There was a certain man named Karabas. . . . They, driving the poor wretch as far as the public gymnasium and setting him up there on high that he might be seen by everybody, flattened out a leaf of papyrus and put it on his head instead of a diadem. . . . and when he had been dressed and adorned like a king then others came up, some as if to salute him. . . . Then from the multitude of those who were standing around arose a wonderful shout of men calling out Maris, and this is the name by which it is said they call the kings among the Syrians.' The incident was attracted here by the similarity to Barabbas, the Hebrew K being almost identical with the B. Barabbas' name was Jesus Barabbas (see note *fe*).

^{md} Jn 1.14-18. Compare Philo *On the Posterity of Cain* 18, where it is shown that 'to see God is the mark of primogeniture.' The phrase (verse 16) 'grace for grace' is a reminiscence of the same treatise, 43. Verse 18a is from Philo *On the Change of Scripture Names* 2: 'Do not think that the living God. . . . is ever seen.'

^{me} Jn 5.17. Compare Philo *On the Allegories of the Sacred Laws* 1.7 and 1.3.

^{mf} Jn 5.19. Compare Philo *On the Confusion of Tongues* 14: 'The Father of the Universe has brought Him (the Logos) into being as his eldest Son whom elsewhere He calls his first-born Son; and He who was begotten, imitating the ways of his Father and looking to his archetypal patterns, kept forming the separate species.'

^{mg} Jn 6.31-35. The thought here is from Philo *On Who is the Heir of Divine Things* 39: 'The Logos distributes to all the heavenly food of the soul, which is called manna;' also *On the Allegories of the Sacred Laws* 59: 'You see, then, what the food of the soul consists in—in the Word of God, given continually like the dew.' Philo quotes from Exodus 16.15 even as John does (verse 31).

^{mh} Acts 2.44-45 and 4.34-35 is probably after Philo, speaking of the Essenes, quoted by Eusebius *Preparation of the Gospel* 8.8: 'And a proof of this is to be found in their life of perfect freedom. No one among them ventures at all to acquire any property of his own, neither house nor slave nor farm nor flocks nor herd, but they bring them together into the middle as a common stock. . . . When they have received their wages they give them up to one person, who is appointed as the universal steward and general manager. And he. . . . immediately goes and purchases what is necessary and furnishes them with food in abundance and all other things of which the life of mankind stands in need.'

POLYCARP (ca. 116 A.D.)

^{mi} Lk 6.37c is from Mt 6.12, 14 through Polycarp *Epistle to the Philippians* 2.3: 'Forgive and it shall be forgiven unto you.' But see note *io*.

^{mj} Acts 2.5b, 8.21a, and 26.18e reflect Polycarp *Epistle to the Philippians* 12.2: 'And may he give you lot and part with his saints, and to us with you, and to all under heaven.'

^{mk} Acts 2.24 follows the striking mistranslation of 'הַנִּלְ' as made by Polycarp in his *Epistle to the Philippians* 1.2: 'whom God raised from the dead, having loosed the bands of the grave.'

^{ml} Acts 7.52b is from Polycarp *Epistle to the Philippians* 6.3: 'the prophets who proclaimed beforehand the coming of the Lord.'

^{mm} Acts 10.42c from Polycarp *Epistle to the Philippians* 2.1: 'the judge of the quick and the dead.'

PROTEVANGEL OF JAMES (ca. 100 A.D.)

^{mn} Mt 1.18-2.23. For the *Protevangel of James* as the source of this material see pp. 46-9.

^{mo} Mt 4.2-11. In Philo *Life of Moses* 3.3 Moses fasts forty days, but a closer parallel is in the *Protevangel of James* where Yonakir 'fasted forty days and forty nights.' See also Deuteronomy 10.10.

^{mp} Lk 1.5-2.52. For the *Protevangel of James* as the source of this material see Introduction, pp. 44-9.

SIRACH (180 B.C.). See also notes *oo*, *op*

^{ma} Mt 5.42 is after *Sirach* 4.4-5: 'Despise not the supplication of the poor.....from him that asketh turn not thine eye away.'

^{mr} Mt 6.14 is after *Sirach* 28.2: 'Forgive thy neighbour the injury done to thee, and then, when thou prayest, thy sins will be forgiven.'

^{ms} Lk 1.17b is (?) from *Sirach* 48.10: 'To turn the heart of the fathers unto the children.' But see note *sr*.

^{mt} Lk. 1.52 is from *Sirach* 10.14 (speaking of Elijah): 'The throne of the proud God overthroweth and setteth the humble in their place.'

SUETONIUS (98-120 A.D.)

^{mu} Mt 2.2, 16. Compare Suetonius *Augustus* 94: 'According to Julius Marathus, a few months before Augustus was born a portent was generally observed at Rome which gave warning that nature was pregnant with a king for the Roman people. Thereupon the senate in consternation decreed that no male child born that year should be reared.' Suetonius wrote his *Augustus* between 98 and 120 A.D., published 120. Mt was written about 125. It is difficult to think that the two passages should have been written independently. Compare also Exodus 1.22.

TALMUD AND MIDRASH (pre-Christian and contemporaneous)

See also p. 52. See also notes *ob, oe, of, og, oh, ol, ot, ow*

^{mv} Mk 2.27. Compare *Babylonian Talmud*, Tract *Joma* 85.2: 'The sabbath is given unto you, and not ye unto the sabbath.'

^{mw} Mk 13.31 follows *Talmud*, Tract *Bereshit rabba* 10.1: 'Heaven and earth shall pass away, but not the word of God.'

^{na} Jn 12.3b. A Jewish saying current at that time, to be found in Midrash *Kohleleth* 8.1, was, 'Good oil spreads its fragrance from the inner chamber to the outer: a good name reaches from one end of the world to the other.' This was probably in Jesus' mind when he said (Mk 14.9): 'Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken for a memorial of her.' It was also present probably in Jn's mind when, with Mk before him, he wrote, 'And the house was filled with the odour of the ointment.'

^{nb} Lk 23.2. Lk adds to Mk and Mt the false accusation: 'We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is the King Messiah.' The phrase 'the King Messiah' does not occur elsewhere in the NT. Lk probably found it in what Rabbi Akiba said, about 132 A.D., of the false messiah Bar-Kokba (as reported in the *Jerusalem Talmud*, Tract *Taanit* 4.68d): 'Rabbi Akiba once met Bar-Kokba and he said, "This is he who is the King Messiah"; but Rabbi Johanan ben Toratah said to him: "Akiba, the grass shall grow on your jaws and still the son of David shall not come." And it was inevitable that many persons, among them his uncle, should disbelieve in his messianic mission.'

Lk, we know, was later than Papias (*ca.* 130), so this pushes him only a few years further on. Sanday in *The Gospel in the Second Century* 1876 demonstrates conclusively that Marcion's gospel, *ca.* 150 A.D., is a mutilation of Lk. We therefore can definitely date Lk between 132 and 150 A.D.

Lk got the idea of 'forbidding to give tribute to Cæsar' from Mk 12.17 (Lk 20.20), but he may have used it here because Bar-Kokba, according to the same folio of *Taanit*, prayed: 'We pray thee do not give assistance to the enemy (the Romans).'

^{nc} Acts 1.25: 'his own place' is from the *Midrash* on Numbers 24.25, where it is explained as meaning Gehenna. Lk probably got it through Ignatius *Epistle* to the Magnesians 5.1: 'Each one is to go to his own place.'

nd Acts 2.1-13. Compare the *Midrash* to Psalm 68.11 (*Schemoth Rabba* 70d): 'The voice from Sinai was divided into seventy voices and seventy languages, so that all the nations of the earth heard the law, and each actually in his own language' (Lk's 'every man heard in his own language'); also the *Midrash Tanchuman* 26c: 'Every people heard the law in its own mother tongue' (Lk's 'every

man in his own language, wherein we were born'). See Introduction, p. 36.

THE TESTAMENT OF JOB (pre-Christian)

^{ne} Jn 3.12 is from the *Testament of Job* 38: 'If thou dost not understand even the exits of the body, how canst thou understand the heavenly things?'

^{nf} Jn 13.27 is from *The Testament of Job* 7, where Job says to Satan: 'What thou doest, do.'

^{ng} Lk's knowledge of *The Testament of Job* would seem to be indicated by ἀκωλύτος (no man forbidding) occurring as the final word in Acts (28.31) and in section 45 of the testament. If this is a fair inference, then Lk (2.7) 'laid him in a manger' may come from the testament 40 'laid herself in a manger.' See note *nu*.

THE TESTAMENTS OF THE TWELVE PATRIARCHS (137-107 B.C.)

See also notes *om*, *on*

^{nh} Mt 5.28 is after *The Testament of Benjamin* 8.2: 'He that hath a pure mind in love, looketh not after a woman with a view to fornication.' But see note *sw*.

ⁿⁱ Mt 18.15. Compare *The Testament of Gad* 6.3: 'Love ye one another from the heart; and if a man sin against thee, speak peaceably to him and in thy soul hold not guile. And if he repent and confess, forgive him.'

^{nj} Mt 19.28. In *The Testament of Judah* 25.1, *The Testament of Zebulon* 10.2, the twelve sons of Jacob are to rise to share in the Messianic kingdom, and each is to be a chief ruler over his own tribe.

^{nk} Mt 22.37-39 (Mk 12.30-31) follows *The Testament of Dan* 5.3: 'Love the Lord through all your life and one another with a true heart.' See note *is*.

^{nl} Mt 27.51^{bc} follows *The Testament of Levi* 3.9 and 4.1: 'The earth and the abysses are shaken at the presence of his majesty..... the rocks are rent.' These phenomena prelude the Final Judgment.

^{nm} Jn 1.9. Compare *The Testament of Levi* 14.4: 'the light of the law which was given to lighten every man.'

ⁿⁿ Lk 2.19 is after (?) *The Testament of Levi* 6.2: 'And I kept these words in my heart.' The Septuagint of Daniel 4.25 has: 'He kept these words in his heart.' Philo *On the Cherubim* 13, in speaking of the virgin-birth of the patriarchs, says: 'Guard these mysteries as a sacred treasure, laying them up in your hearts.'

^{no} Acts 7.16^a. The statement that the bones of the patriarchs were carried up to Shechem is first found in *The Testament of Reuben* 7.2, then in Josephus *Antiquities* 2.8.199, then here.

^{np} Acts 12.11^{de} is from the *The Testament of Simeon* 2.8: 'The God of his fathers sent forth his angels and delivered him out of my hands.'

^{na} Acts 16.23-25 is after *The Testament of Joseph* 8.4-5, 2.3: 'And the Egyptian cast me into prison in his house, and on the

morrow he scourged me and sent me into Pharaoh's prison. And when I was in fetters, the Egyptian was sick with grief and she heard how I sang praises unto the Lord in the house of darkness. I was cast into prison, I was beaten, I was mocked, but the Lord granted me to find mercy in the sight of the keeper.'

TOBIT (190-175 B.C.). See also notes *ou*, *ov*, and pp. 44-45

^{nr} Mt 17.6 (Lk 24.5) 'they fell on their faces and were sore afraid'; Mt 28.5,10 'Be not afraid'; Jn 20.19,26 (=Lk 24.36) 'Peace be unto you'; Lk 24.44 'While I was yet with you'; Lk 24.37 'Behold'; Jn 21.5 (=Lk 24.41) 'Have ye aught to eat?' Jn 20.17 'I ascend unto my Father'; and 20.21 'as the Father hath sent me' and 16.5 'I go unto him that sent me'; Lk 24.51,53 'While he blessed them, he parted from them and was carried up into Heaven.....and were continually in the temple blessing God'; all these are from *Tobit* (R^s) 12.16-22 (after the revelation of the angel Raphael to Tobit and Tobias): 'And they were both troubled and fell upon their faces and they were afraid. And he said unto them, Be not afraid, peace be unto you. When I was with you..... And ye behold me that I have eaten nothing.....Behold I ascend to him that sent me.....And he ascended. And they rose up and could no longer see him. And they blessed and praised God.'

WISDOM OF SOLOMON (50 B.C.-10 A.D.). See also Gregg's edition, pp. liii-lx

^{ns} Mk 7.15 is from *Wisdom of Solomon* 7.25: 'Nothing defiled can find entrance into her.'

^{nt} Jn 1.1-3 is from *Wisdom of Solomon* 9.1: 'O God.....who madest all things by thy word' (see also Gregg *The Wisdom of Solomon* pp. liv-lvi).

^{nu} Lk 2.7. Compare *Wisdom of Solomon* 7.4: 'Solomon the king says, In swaddling clothes was I nursed.' See note *ng*.

IVB—SOURCES OF THE PARABLES. See also pp. 51-3

^{oa} Mk 12.1-11 (Mt 21.33-41). This parable of the rebellious vine-workers is inspired by *Isaiah* 5.1-7. Compare the identity of phrases, 'What I will do to my vineyard,' 'What will the Lord of the vineyard do?' etc.

^{ob} Mt 7.24-7. Compare *Babylonian Talmud*, Tract *Abot of Rabbi Nathan* 24: 'Rabbi Elisha ben Abiya said, To whom shall I liken a man whose deeds are good and who is zealous for the law? A man who, in building a house, putteth stone below and brick above, so that when the flood cometh, it is not shaken. And to whom shall I liken a man whose deeds are not good, yet he is zealous for the law? To a man who putteth brick below and stone above, and when but a little water cometh, it beareth it away.'

^{oc} Mt 13.3-8, the parable of the Sower, is from Clement's *Epistle to the Corinthians* 24.5: 'The sower went forth and cast all his seed on the earth. They fall dry and naked on the soil, rot, and then the care of the Lord causes them to arise again out of their corruption, and from the one many are produced and they bring forth fruit.' But see p. 67, note 1.

^{od} Mt 13.39-43 is from *4 Ezra* 4.28-9, where the idea of sowing, reaping, and harvest is applied metaphorically to evil, and where it is stated that the harvest of evil must be reaped before the good can take its place.

^{oe} Mt 16.18 goes back to the Midrash commentary (*Jolqut* 1.766) on *Numbers* 23.9: 'The parable of a king who wanted to build and was digging down and trying to lay a foundation, but found only swamp. When at length he found *petra* underneath, he said, "Here I build," and he laid a foundation and built. So when the Holy One wanted to create the world, He passed over the generations of Enoch and of the flood as unsound; but when he saw Abraham, who was going to arise, He said, "Lo, I have discovered a *petra* to build upon and to found the world upon."'

^{of} Mt 18.23-35. The idea of this parable and some of the diction is to be found in the *Talmud*: 'God said to man, How great is thy guilt for betraying me? Thou sinnest against me, and I have patience with thee. Thy soul comes daily to me, when thou sleepest, and renders its account, and remains my debtor. Yet I give thee back thy soul, which is my property. So do thou each evening return his pledge to thy debtor.'

^{og} Mt 20.1-16 is based upon a parable in *Berachoth* 5.c, where the teaching is just: 'A king had hired labourers, among whom was

one of great strength. This man did the king summon to himself and held speech with him. And when the night fell, the hired labourers came to receive their hire. But the king gave to the favoured labourer the same hire which he had given unto the others. Then they murmured and said: We have laboured the whole day and this man hath laboured but two hours, yet there is given him the same wage that we have received. And the king sent them away, saying, This man hath done more in two hours than ye have done during the whole day.'

^{oh} Mt 22.8-13 is modelled on a parable of Rabbi Johanan ben Zakkai, a Sadducean teacher of the first century A.D. at Jabneh (Jamnia), quoted in tract *Shabbath* (of the Babylonian *Talmud*) 153b (vol. 2, p. 361, of Rodkinson's translation): 'Commenting upon this Rabbi Johanan ben Zakkai said, "This is illustrated by a parable about a king who invited his retainers to a banquet, but did not state the time. The wise among them dressed and were ready, standing in front of the palace, for they said, 'In a king's house nothing is wanting; perhaps the banquet takes place to-day.' The fools, however, went about their business, saying, 'Can a banquet be given without preparation?' Suddenly the king called in his retainers to the banquet. The wise went in becomingly attired, while the fools went in in their working-clothes. The king was well pleased with the wise, and angry with the fools, and said, 'Those that are prepared and attired for the banquet shall sit down, eat, drink, and be merry; but those that are not, shall stand and look on, but shall receive nothing.''"'

^{oi} Mt 22.14 (same as 20.16, but an interpolation there, since not in the Sinaitic, Vatican, and many other MSS.) is from *4 Ezra* 8.3: 'For many are created, but few shall be saved.'

^{oj} Mt 24.45 is modelled in part on the legend of the wicked Nadan in the *Ahikar* cycle (Arabic 4.15) of stories. Nadan, after gathering his disreputable associates, began to eat and drink with them, and to maltreat the men and maid-servants, until suddenly his uncle Ahikar appears, whereupon Nadan, detected and rebuked, swelled up immediately and became like a blown-out bladder (Arabic 8.38.) The very punishment of the flogging as given to the wicked servant in Lk 12.47 is the same, for Nadan is bound and then given a thousand lashes on the shoulders and a thousand more on the loins. 'His latter end was destruction and he went to hell.' Or as Tobit 14.10 has it: 'Went down to darkness.' This is the source of Mt 25.30: 'and cast ye the unprofitable servant into outer darkness.' See note *ia*.

^{ok} Mt 25.14-30. The original of this parable was found in the *Gospel acc. to the Hebrews* (as quoted by Eusebius *Theophania* 22) as follows: 'The Gospel that has come to us in Hebrew characters has directed the threat not against him that concealed (his talent) but against him that lived riotously. For it told of three servants,

one who consumed his lord's substance with harlots and female flute-players; a second who multiplied it by business; a third who hid the talent. And then that one was welcomed, one blamed only, and one shut up in prison.' Lk used the phrase 'live riotously' and the idea 'wasted his substance' in the parable of the Prodigal Son. See notes *ou*, *ov*. The Sinaitic Syriac of Lk 14.13 also uses the 'with harlots.' Lk 19.11-17 (the parable of the Pounds) probably is modified on Mt's parable of the talents.

^{ol} Mt 25.29 is a rabbinical proverb, *Tikkumin im Sohar Chadash*: 'He who gathers shall have more added unto him, but he who suffers a loss, from him shall yet more be taken.'

^{om} Mt 25.34a is after *The Testament of Benjamin* 10.6: 'Then shall ye see Enoch, Noah, Shem, Abraham, Isaac, and Jacob rising on the right hand in gladness.'

^{on} Mt 25.35-6 follows *The Testament of Joseph* 1.6-7: 'I was beset with hunger and the Lord Himself nourished me.....I was sick and the Lord visited me. I was in prison and my God showed favour unto me.'

^{oo} Lk 12.15-21 is modelled on *Sirach* 11.18-9: 'There is that waxeth rich by his weariness and pinching, and this is the portion of his reward: when he saith, I have found rest and now will I eat of my goods; yet he knoweth not what time shall pass and he shall leave them to others and die.' See also James 4.13-15 and 1 Timothy 6.17-9.

^{op} Lk 12.18-9 is from *Sirach* 31.3: 'The rich man laboureth to gather riches, and when he resteth, it is to partake of delights.'

^{oa} Lk 13.6-9 is derived from the *Ahikar* cycle of Stories (Syriac 8.35) and traditions: 'My son, said Ahikar, be not like the tree which grew near the water and bore not fruits, and when its owner would cut it down said: Plant me in another spot, and then, if I bear no fruits, cut me down. But the owner said: Thou art close to the water and yet bearest no fruit, how then wilt thou bear if thou art set elsewhere?' See note *ov*.

^{or} Lk 14.7. Compare Proverbs 25.6-7: 'Put not thyself forward in the presence of the king, and stand not in the place of great men. Far better is it that it be said unto thee, Come up hither, than that thou shouldst be put lower in the presence of the prince.'

^{os} Lk 14.16-24, the parable of the Great Supper, seems to be a paraphrase of the parable of the Marriage of the King's Son, Mt 22.1-15, and is therefore suppressed, together with the introductory verses, Lk 14.12-5.

^{ot} Lk 15.8-9. Compare the *Jerusalem Talmud*, Midrash to *Solomon's Song* (*Shir ha shirim* c. 1, par. 1): 'Like unto a man, who, when he hath lost a piece of money in his house, lights many lamps and candles until he findeth it.....A man lights many lamps and candles in order to find those things which pertain to the life of an

hour of this world, whereas the words of the Law sustain the life of this world and of the life to come."

^{ou} Lk 15.11-32. This is formed of parts found in *Tobit*, the story of *Ahikar* and the original of the Parable of the Talents, as found in the *Gospel acc. to the Hebrews*, quoted by Eusebius *Theophania* 22. See p. 52, and note *ov*.

^{ov} Lk 15.20-1. The phrases 'afar off' and 'ran and fell on his neck' probably go back to *Tobit* (Hebrew translation 11.5-10), where Tobit's mother Anna, who had been sitting daily on the highway, waiting for her long-absent son, saw him 'afar off' and ran and fell on his neck. See also note *ok*.

The phrase 'Father, I have sinned against thee,' and the tending the swine probably come from the Syriac and Armenian versions of the story of *Ahikar*, Syriac 8.34: 'Forgive me this my folly (= Armenian 8.24: 'Father, I have sinned against thee') and I will tend thy horses and feed thy pigs which are in thy house.' See p. 52, and note *og*.

^{ow} Lk 16.1-9 is after the Talmud, *Talkut Simeoni*: 'A king had appointed two overseers. One he chose as master of the treasure; the other he put in charge of the straw-store. After a time the latter fell under suspicion of unfaithfulness. Nevertheless, he complained that he was not promoted to the post of master of the treasure. Then was he asked, in astonishment at his words, Fool, thou hast incurred suspicion in charge of the stores of straw; how couldst thou be entrusted with the treasure?'

^{ox} Lk 16.3 is from the *Gospel acc. to the Hebrews*: 'shamefully beg for food.'

^{oy} Lk 16.9a is after *The Book of Enoch* 63.10, where the mighty and the king confess before the Son of Man that 'our souls are satisfied with the mammon of unrighteousness.'

^{oz} Lk 16.19-31. For the background of this parable consider the conclusion (not used by Lk) of the incident of the rich man (used by Lk 18.18-25), originally given in the *Gospel acc. to the Hebrews*: 'Behold many of thy brethren, sons of Abraham, are clad with dung, dying for hunger, and thy house is full of much goods, and there goeth out therefrom naught at all unto them.'

IVC—OLD TESTAMENT SOURCES OF THE GOSPELS AND ACTS

WHERE the Evangelist repeats himself, the source, of course, holds good for the second as well as for the first place. The Evangelist who was the first to quote, is the one named here. That the Septuagint is the principal source of the Quotations, and not the Hebrew itself, see Swete *An Introduction to the Old Testament in Greek* pp. 392-399. On the other hand, it was the Hebrew that was the source in the *Gospel acc. to the Hebrews*, which gospel was the underlying source of the Synoptics (see pp. 63-72).

It is apparent that many, if not all, of the Old Testament references, that are claimed to be prophetic by the Evangelists, were not prophetic, if the laws of human evidence may be applied to them. Thus Jeremiah 31.15 refers to the Jews in captivity : Israel, Rachel, weeps for her children because they are not in Judæa, not because they do not exist. The very next verse says 'saith the Lord, they shall return again from the land of the enemy.' Mt 2.18 makes 'they are not' to mean 'they do not exist.'

Micah 5.2-6, referred to in Mt 2.6, says that the ruler who is to come out of Bethlehem 'shall deliver us from the Assyrian,' which Christ did not. See C. C. Hennell *An Inquiry Concerning the Origins of Christianity* 1870 pp. 252-314, for a demonstration of the weakness of the prophetic references in the Gospels.

The references given to Acts do not include those in chapter 7, Stephen's speech, nor chapter 13.16-41, Paul's speech, nor James' speech 15.16-8, for which see marginal references of the Bible.

AMOS

^{va} Mk 15.33. Compare Amos 8.9; 'It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.'

^{vb} Acts 15.16 quotes Amos 9.11-12: 'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations, which are called by my name.'

DANIEL

^{vo} Mk 13.14 refers to Daniel 9.27.

^{vd} Mk 13.26 and 14.62. Compare Daniel 7.13-14: 'There came with the clouds of heaven one like unto a son of man.....And there was given him dominion and glory.'

^{ve} Jn 5.29 (Mt 27.52f). Compare Daniel 12.2: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.'

^{vf} Acts 22.9 is after Daniel 10.7: 'And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves.'

DEUTERONOMY

^{vo} Mk 12.19 quotes Deuteronomy 25.5: 'If brethren dwell together and one of them die and have no son, the wife of the dead shall not marry without unto a stranger. Her husband's brother shall go in unto her and take her to him to wife and perform the duty of a husband's brother unto her.'

^{vh} Mk 12.29-30 quotes Deuteronomy 6.4-5: 'Hear, O Israel: the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart and with thy soul and with all thy might.'

^{vi} Mk 12.32d is from Deuteronomy 4.35: 'The Lord he is God: there is none else.'

^{vj} Mk 13.22 is after Deuteronomy 13.1: 'If there arise in the midst of thee a prophet or a dreamer of dreams, and he give thee a sign or a wonder.'

^{vk} Mk 14.7a echoes Deuteronomy 15.11: 'For the poor shall never cease out of the land.'

^{vl} Mt 4.2 is from Deuteronomy 9.9: 'I abode in the mount forty days and forty nights. I did neither eat bread nor drink water.'

^{vm} Mt 4.4 quotes Deuteronomy 8.3: 'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord.'

^{vn} Mt 4.7 quotes Deuteronomy 6.16: 'Ye shall not tempt the Lord your God.'

^{vo} Mt 4.10 quotes Deuteronomy 6.13: 'Thou shalt fear the Lord thy God, and him shalt thou serve.'

^{vp} Mt 5.31 (suggested by Mk 10.4) quotes Deuteronomy 24.1: 'He shall write her a bill of divorcement.....and send her out of his house.'

^{vq} Mt 5.33 quotes Deuteronomy 23.21: 'When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it.'

^{vr} Mt 18.16c is from Deuteronomy 19.15: 'At the mouth of two witnesses or at the mouth of three witnesses shall a matter be established.'

^{vs} Mt 27.24-25 is after Deuteronomy 19.10: 'That innocent

blood be not shed in the midst of thy land.....and so blood be upon thee,' and after Deuteronomy 21.6-7: 'All the elders.....shall wash their hands over the heifer whose neck was broken in the valley. And they shall answer and say, Our hands have not shed this blood.'

^{pt} Jn 7.24. Compare Deuteronomy 1.16.

^{pu} Jn 8.17 quotes Deuteronomy 19.15, as above, note *pr*.

^{pv} Jn 12.48-49. Compare Deuteronomy 18.18-19: 'I will raise them up a prophet from among their brethren, like unto thee. And I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.'

^{pw} Jn 19.31*b* is after Deuteronomy 21.23: 'If.....thou hang him upon a tree, his body shall not remain all night upon the tree, but thou shalt surely bury him the same day.'

^{px} Acts 3.22 (7.27) quotes Deuteronomy 18.15 (18.18-9): 'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me. Unto him shall ye hearken.'

ESTHER

^{py} Mk 6.23 is from Esther 5.3 (repeated 5.6 and 7.2): 'Then said the king unto her, What wilt thou, Queen Esther? and what is thy request? It shall be given thee even to the half of the kingdom.'

EXODUS

^{pz} Mk 7.10 quotes Exodus 20.12 and 21.17: 'Honour thy father and thy mother.....He that curseth his father or his mother shall be surely put to death.'

^{aa} Mk 10.19. The reference is to Exodus 20.12-7: 'Honour thy father and thy mother.....Thou shalt not kill,' etc.

^{ab} Mk 12.26 quotes Exodus 3.6: 'Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.'

^{ac} Mt 5.21 quotes Exodus 20.13: 'Thou shalt do no murder.'

^{ad} Mt 5.27 quotes Exodus 20.14: 'Thou shalt not commit adultery.'

^{ae} Mt 5.38 quotes Exodus 21.24: 'eye for eye, tooth for tooth.'

^{af} Jn 7.19 refers to Exodus 24.3.

^{ah} Lk 2.23 quotes Exodus 13.2: 'Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel.'

EZEKIEL

^{ai} Mt 25.32-33. Compare Ezekiel 34.17-20: 'As for you, O my flock, thus saith the Lord God: Behold, I judge between cattle and cattle, as well the rams as the he-goats.....Behold, I, even I, will judge between the fat cattle and the lean cattle.'

^{aj} Jn 12.34 probably refers to Ezekiel 37.25. See note *rg*.

^{ak} Jn 15.20. Compare Ezekiel 3.7: 'The house of Israel will not hearken unto thee, for they will not hearken unto me.'

^{al} Lk 23.31, a proverbial saying; compare Ezekiel 20.47: 'It shall devour every green tree in thee, and every dry tree.'

GENESIS

^{am} Mk 10.6 is after Genesis 1.27: 'Male and female created he them.'

^{an} Mk 10.7-8 is after Genesis 2.24: 'Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh.'

^{ao} Mt 24.37-39 refers to Genesis 6.3-5 and 7.5.

^{ap} Mt 26.52. Compare Genesis 9.6: 'Whoso sheddeth man's blood by man shall his blood be shed.'

^{aq} Jn 1.51: Compare Genesis 28.12: 'Behold a ladder set upon earth and the top of it reached to heaven. And behold the angels of God ascending and descending upon it.'

^{ar} Jn 4.5 refers to Genesis 33.19.

^{as} Lk 17.28-29, 32, refer to Genesis 19.

^{at} Acts 3.25 quotes Genesis 12.3: 'And in these shall all the families of the earth be blessed.'

HOSEA

^{au} Mt 2.15 quotes Hosea 11.1: 'When Israel was a child, then I loved him, and called my son out of Egypt.'

^{av} Mt 9.13 and 12.7 quotes Hosea 6.6: 'I desire mercy and not sacrifice.'

^{aw} Jn 7.34. Compare Hosea 5.6: 'They shall go.....to seek the Lord, but they shall not find him.'

^{ax} Lk 23.30 is from Hosea 10.8: 'And they shall say to the mountain, Cover us; and to the hills, Fall on us.'

ISAIAH. (See also note *oa*)

^{ay} Mk 1.3 quotes Isaiah 40.3: 'The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a high way for our God.'

^{az} Mk 1.11 is after Isaiah 42.1: 'Behold my servant.....my chosen, in whom my soul delighteth.' Mk 9.7 says: 'This is my beloved son; hear ye him'; Mt here (17.5) adds the 'in whom I am well pleased.'

^{ra} Mk 4.12 (Acts 28.26-27) is from Isaiah 6.10: 'Make the heart of this people fat and make their ears heavy and shut their eyes, lest they see with their eyes and hear with their ears and understand with their heart and turn again and be healed.' Jn 12.40 adds the first of the above phrases. See also Mt 13.14-15.

^{rb} Mk 7.6-7 quotes Isaiah 29.13: 'With their mouth and lips do they honour me, but have removed their heart far from me,' etc.

^{ro} Mk 9.12*de*. The reference is to Isaiah 53 and Psalm 22.6.

^{ra} Mk 9.48 quotes Isaiah 66.24: 'Their worm shall not die, neither shall their fire be quenched.'

^{re} Mk 11.17 quotes Isaiah 56.7: 'Mine house shall be called a house of prayer'; and Jeremiah 7.11: 'Is this house, which is called by name, become a den of robbers?' Also Mt 21.13.

^{rf} Mk 13.24. Compare Isaiah 13.10: 'The stars of heaven and the constellations thereof shall not give their light. The sun shall be darkened in his going forth, and the moon shall not cause her light to shine.'

^{rg} Mk 15.19. Compare Isaiah 50.6: 'I hid not my face from shame and spitting.' Also Mt 27.30.

^{rh} Mt 1.23 quotes Isaiah 7.14: 'Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.'

^{ri} Mt 2.1*b* and 11*e*. Compare Isaiah 60.3 and 6*de*: 'And nations shall come to thy light and kings to the brightness of thy rising..... they shall bring gold and incense, and shall proclaim the praises of the Lord.'

^{rj} Mt 4.15 quotes Isaiah 9.1-2: 'the land of Zebulun and the land of Naphtali.....by the way of the Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.'

^{rk} Mt 8.17: 'Himself took our infirmities and bare our diseases' refers to Isaiah 53.4: 'Surely he hath borne our griefs and carried our sorrows.'

^{rl} Mt 11.5 quotes Isaiah 35.5-6: 'Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb shall sing.'

^{rm} Mt 12.18-21 quotes Isaiah 42.1-3: 'Behold, my servant, whom I uphold; my chosen in whom my soul delighteth. I have put my spirit upon him. He shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment in truth.'

^{rn} Mt 27.57. The epithet 'rich' as applied to Joseph of Arimathæa instead of the 'honourable counsellor' of Mk 15.43, may be traced to verse 9 of the Messianic chapter, 53, of Isaiah: 'They made his grave with the wicked and with the rich in his death.'

^{ro} Jn 6.45 quotes Isaiah 54.13: 'And all thy children shall be taught of the Lord.'

^{rp} Jn 7.37. Compare Isaiah 55.1: 'Ho, every one that thirsteth, come ye to the waters.'

^{ra} Jn 10.11-16. Compare Isaiah 40.11: 'He shall feed his flock like a shepherd, he shall gather the lambs in his arms and carry them

in his bosom, and shall gently lead those that give suck.' See also Ezekiel 34.12,23 and 37.22,24.

^{rr} Jn 12.38 quotes Isaiah 53.1: 'Who hath believed our report? and to whom hath the arm of the Lord been revealed?' Romans 10.16 suggested the passage to Jn.

^{rs} Jn 12.41 refers to Isaiah 6.1-13.

^{rt} Jn 16.21. Compare Isaiah 26.17: 'Like as a woman with child, that draweth near the time of her delivery, is in pain and crieth out in her pangs: so have we been before thee, O Lord.'

^{ru} Lk 4.18-9 is a loose paraphrase of the Septuagint of Isaiah 61.1, which in the Hebrew runs: 'The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good-tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.'

^{rv} Lk 22.37 quotes Isaiah 53.12: 'And was numbered with the transgressors.'

^{rw} Acts 8.32 quotes Isaiah 53.7-8: 'He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before his shearers is dumb; yea, he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living?'

JEREMIAH

^{rx} Mk 10.27*d*. Compare Jeremiah 32.17: 'Ah, Lord God..... there is nothing too hard for thee.'

^{ry} Mk 13.22 echoes Jeremiah 29.8: 'Let not your prophets..... and your diviners deceive you.'

^{rz} Mt 2.18 quotes Jeremiah 31.15: 'A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children. She refuseth to be comforted for her children, because they are not.' The reference is to the children of Israel in captivity, who are not now in Judæa, but who are to return, as the very next verse states.

^{sa} Jn 12.35. Compare Jeremiah 13.16: 'Give glory to the Lord your God, before it grow dark and before your feet stumble.'

JOEL

^{sb} Mk 4.29 is after Joel 3.13: 'Put ye in the sickle, for the harvest is come.'

^{sc} Acts 2.16-21 quotes Joel 2.28-31: 'And it shall come to pass afterward that I will pour out my spirit upon all flesh. And your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the

moon into blood, before the great and terrible day of the Lord come.' The last verse, Acts 2.21, was suggested by Romans 10.12.

1 KINGS

^{sd} Lk 9.61-62. Compare 1 Kings 19.20: 'He left the oxen and ran after Elijah and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee.'

2 KINGS

^{se} Lk 9.54 refers to 2 Kings 1.10,12.

^{sf} Mt 3.4 is from 2 Kings 1.8: 'He was a hairy man and girt with a girdle of leather about his loins.'

LAMENTATIONS

^{sg} Mt 5.39cd is after Lamentations 3.30: 'Let him give his cheek to him that smiteth him' (see also note *iv*).

LEVITICUS

^{sh} Mk 9.49b (Mt 5.13) is after Leviticus 2.13: 'Every oblation of thy meal-offering shalt thou season with salt.'

^{si} Mk 11.8. Compare Leviticus 23.40: 'And ye shall take..... branches of palm-trees.....and rejoice before the Lord your God.' Jn (12.13) makes these 'branches' of Mk 'palm-branches,' presumably to accord with the above, just as (6.9) he makes the loaves of Mk 6.38 'barley-loaves' in order to accord with the Old Testament.

^{sj} Mk 12.31 quotes Leviticus 19.18: 'Thou shalt love thy neighbour as thyself.'

^{sl} Jn 7.22 refers to Leviticus 12.3.

^{sl} Jn 8.4-5 refers to Leviticus 20.10.

sm Jn 19.7 refers to Leviticus 24.16.

^{sn} Lk 2.24 refers to Leviticus 12.8 'If her means suffice not for a lamb, then she shall take two turtle-doves or two young pigeons.'

^{so} Lk 5.14 refers to Leviticus 14.4,10,21-22.

MALACHI

^{sp} Mt 3.12. Compare Malachi 4.1: 'For, behold, the day cometh, it burneth as a furnace, and all the proud and all that work wickedness shall be stubble.'

^{sq} Mt 11.10 quotes Malachi 3.1 (in the Septuagint). See note *fu*.

^{sr} Lk 1.16-17. Compare Malachi 4.5-6: 'Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children and the heart of the children to their fathers.'

MICAH

^{ss} Mk 13.12. Compare Micah 7.6: 'The son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law. A man's enemies are the men of

his own house.' Mt 10.21 follows Mk, but Mt 10.35-6 repeats the last two phrases of Micah, which Mk omits. See for Mk 13.4 Isaiah 19.2.

st Mt 2.6 quotes Micah 5.2: 'But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler of Israel.'

NUMBERS

^{su} Mk 6.35-44. Compare Numbers 11.13,21-2: 'Whence shall I have flesh to give unto all this people? for they weep unto me saying, Give us flesh, that we may eat.....And Moses said, Thy people.....are six hundred thousand footmen.....Or shall all the fish of the sea be gathered together for them, to suffice them?' and 2 Kings 4.42-43: 'And there came a man from Baal-shalishah, and brought the man of God bread of the first-fruits, twenty loaves of barley, and fresh ears of corn in his sack. And he said, Give unto the people, that they may eat. And his servant said, What, should I set this before an hundred men? But he said, Give the people, that they may eat; for thus saith the Lord, They shall eat and shall leave thereof.' It is to be noted that Jn 6.9 calls the loaves barley-loaves, just as he (12.13) calls the 'branches' of Mk 11.8 palm-branches, presumably to accord with Leviticus 23.40.

^{sv} Jn 3.14 refers to Numbers 21.9.

PROVERBS. (See also note *or*)

^{sw} Mt 5.28. Compare Proverbs 7.25: 'Lust not after her beauty in thine heart, neither let her take thee with her eyelids.'

^{sx} Mt 23.12 (Lk 14.11). Compare Proverbs 29.23: 'A man's pride shall bring him low, but he that is of a lowly spirit shall obtain honour.'

PSALMS

^{sy} Mk 11.9c and 10c are from Psalm 118.26 and 148.1: 'Blessed be he that cometh in the name of the Lord.....Praise him in the heights.'

^{ta} Mk 12.10-11 quotes Psalm 118.22-23: 'The stone which the builders rejected is become the head of the corner. This is the Lord's doing; it is marvellous in our eyes.'

^{tb} Mk 12.36 (Acts 2.34-35) quotes Psalm 110.1: 'The Lord saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.'

^{tc} Mk 15.24bc echoes Psalm 22.18: 'They part my garments among them and cast lots upon my vesture.' This is tautology and refers to one action. Jn, therefore, makes trouble for himself by making it two actions (19.23-4).

^{td} Mk 15.29ab,30 echoes Psalm 22.7-8: 'They shoot out the lip, they shake the head, saying, Commit thyself unto the Lord: let

him deliver him.' Mt elaborates this into (27.43): 'He trusted in God; let him deliver him.'

^{te} Mk 15.34 is from Psalm 22.1: 'My God, my God, why hast thou forsaken me?'

^{tf} Mk 15.40. Compare Psalm 38.11: 'My lovers and my friends stand aloof from my plague, and my kinsmen stand afar off.' Lk 23.49 has: 'All his acquaintance and the women.....'

^{tg} Mt 4.6 quotes Psalm 91.11-12: 'He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.'

th Mt 5.5 is from Psalm 37.11: 'The meek shall inherit the earth.'

^{ti} Mt 5.8. Compare Psalm 24.2-4: 'Who shall ascend into the hill of the Lord?.....He that hath clean hands and a pure heart.'

^{tj} Mt 7.23 is from Psalm 6.8: 'Depart from me, all ye workers of iniquity.'

^{tk} Mt 8.8c. Compare Psalm 107.20: 'He sendeth his word and healed them.'

^{tl} Mt 8.26fg. Compare Psalm 107.29: 'He maketh the storm a calm, so that the waves thereof are still.' (Mk 4.39.)

tm Mt 16.27c is from Psalm 62.12: 'Thou renderest to every man according to his work.'

^{tn} Mt 13.35 is after Psalm 78.2: 'I will open my mouth in a parable: I will utter dark sayings of old.'

^{to} Mt 21.16. Jesus never said this, because 'perfected praise' is from the Septuagint. The Hebrew of Psalm 8.2 is 'ordained strength,' and here the whole point of the saying is in the word 'praise.'

^{tp} Jn 2.17 quotes Psalm 69.9: 'The zeal of thine house hath eaten me up.'

^{ta} Jn 6.31b quotes Psalm 78.24: 'And gave them of the corn of Heaven.'

^{tr} Jn 7.42 refers to Psalm 132.11: 'The Lord hath sworn unto David in truth. He will not turn from it: Of the fruit of thy body will I set upon thy throne.'

^{ts} Jn 10.34 quotes Psalm 82.6: 'I said, Ye are Gods.'

^{tt} Jn 15.25 quotes Psalm 69.4 (Psalm 35.19): 'They that hate me without a cause are more than the hairs of mine head.'

^{tu} Jn 19.36 refers to Psalm 34.20: 'He keepeth all his bones: not one of them is broken.'

^{tv} Jn 20.9 probably refers to Psalm 16.10.

^{tw} Lk 23.46b is from Psalm 31.5: 'Into thine hand I commend my spirit.'

^{ta} Acts 1.16 Psalm 41.9 does not refer to Judas, but to any wicked person.

^{ty} Acts 1.20a quotes Psalm 65.25: 'Let their habitation be desolate, let none dwell in their tents.'

^{ua} Acts 1.20^b quotes Psalm 109.8: 'And let another take his office.'

^{ub} Acts 2.25-28 quotes Psalm 16.8-11: 'I have set the Lord always before me; because he is at my right hand, I shall not be moved; etc.'

^{uc} Acts 2.30 quotes Psalm 132.11: 'The Lord hath sworn unto David in truth. He will not turn from it: Of the fruit of thy body will I set upon thy throne.'

^{ud} Acts 2.31 quotes Psalm 16.10: 'For thou wilt not leave my soul to Sheol. Neither wilt thou suffer thine holy one to see corruption.'

^{ue} Acts 4.25 quotes Psalm 2.1: 'Why do the nations rage and the people imagine a vain thing?'

1 SAMUEL

^{uf} Mk 2.26. Not Abiathar, but Ahimelech. 1 Samuel 21.1-6: 'So the priest gave him holy bread.' David did not take it from the altar. The Sinaitic Syriac omits the reference to Abiathar.

^{ug} Mk 12.33^f echoes 1 Samuel 15.22: 'Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice'; and Hosea 6.6: 'I desire mercy and not sacrifice, and the knowledge of God more than burnt-offerings.'

^{ui} Mt 10.29,30. Compare 1 Samuel 14.45: 'There shall not one hair of his head fall to the ground.'

2 SAMUEL

^{uh} Mt 10.20^b (Mk 13.12). Compare 2 Samuel 23.2: 'The spirit of the Lord spake by me.'

^{uj} Jn 17.17^b. Compare 2 Samuel 7.28: 'Thy words are truth.'

ZECHARIAH

^{uk} Mk 14.27^c (Mt 26.31) quotes Zechariah 13.7: 'Smite the shepherd and the sheep shall be scattered.'

^{ul} Mt 2.23 is from Zechariah 6.12: 'Branch (Nétzer) shall be his name.' See note *jp* and page 49, note 2.

^{um} Mt 21.5 quotes Zechariah 9.9: 'Behold, thy king cometh unto thee. He is just and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.' Mt mistakes the 'even' for an 'and.'

^{un} Mt 27.9-10 quotes Zechariah 11.12-13 (not Jeremiah): 'So they weighed for my hire thirty pieces of silver.....And I took the thirty pieces of silver and cast them unto the potter, in the house of the Lord.' Jeremiah is not in the Sinaitic Syriac and other early MSS.

^{uo} Jn 19.37: Zechariah 12.10: 'They shall look unto me whom they have pierced.'

IV_D—THE EPISTLES AS SOURCES OF THE GOSPELS AND ACTS. See also pp. 58-9

COLOSSIANS

^{va} Jn 15.16 is from 1.6.

I CORINTHIANS

^{vb} Mk 9.39 is from 12.3; 10.8 from 6.16; 10.11-12 from 7.10-11; 11.22-23 from 13.2; 14.22-24 from 11.23-26. Jn 3.31 is from 15.47; 4.48 from 1.22; 12.24 from 15.36-37; 14.17 from 2.14. Lk 4.32 is from 2.4; 6.48 from 3.10; 10.8 from 10.27; 10.21 from 1.19; 12.42 from 4.2.

II CORINTHIANS

^{vc} Mk 14.58 is related to 5.1?; see note *ku*. Jn 6.63 is from 3.6. Lk 6.36 is from 1.3; 9.56 from 10.8; 21.36 from 5.10.

EPHESIANS

^{vd} Jn 3.13 is from 4.9*f*; 3.21 from 5.13; 12.35-36 from 5.8; 14.20,23 from 2.22,3.17?; 15.3 from 5.26. Lk 12.35 is from 6.14; 12.47 from 6.6; 21.36 from 6.18. Acts 2.39 is from 2.13,17; 4.29 from 6.19.

GALATIANS

^{ve} Mk 12.31 is from 5.14 (Romans 13.9); 12.40 (Mt 23.14) from 5.10,15; 14.36 from 4.6; 14.38 from 5.17. Mt 16.15-17 is from 1.16; 23.4 from 6.13. Acts 3.25 is from 3.26,3.8; 7.53 from 3.19; 15 from 2.1-10 (see Moffatt *I.L.N.T.* [1918] p. 100).

HEBREWS

^{vf} Jn 1.3 is from 1.2,2.10; 1.10 from 1.2; 8.54 from 5.4; 10.11 from 13.20 (or I Peter 2.25); 14.6 from 7.25; 17.19,21 from 2.11. Acts 2.22 is from 2.4.

JAMES

^{vg} Mt 5.7 is from 2.13; 5.9 from 3.18; 5.19 from 2.10; 5.34-37 from 5.12 (from *Gospel acc. to Hebrews*); 5.48 from 1.4; 6.19 from 5.1-3; 6.24 from 4.4; 7.1 from 4.11-12; 7.7 from 1.5-6; 7.24 from 1.22-23; 23.8 from 3.1; 23.12 (Mk 10.43-44) from 4.6. Jn 15.22 is from 4.17. Lk 4.25 is from 5.17; 6.24-25 from 5.1; 12.16-21 from 4.13-15; 12.47 from 4.17; 12.48 from 3.1; 14.15 from 5.17. For James and Acts 15.13-33 see Moffatt *I.L.N.T.* (1918) p. 466.

1 JOHN

^{vh} Jn 1.1-2 is from 1.1-2; 1.4 from 5.11; 1.5 from 1.5-6; 1.9 from 2.8; 1.11-12 from 3.1; 1.18 from 4.12,9; 1.29 from 2.2; 3.16-17 from 4.9,14; 3.36 from 5.10; 4.42 from 4.14; 5.23 from 2.23;

5.24 from 3.14; 5.32-33 from 5.6; 6.29 from 3.23; 6.56 from 3.24; 8.23 from 4.5; 8.42 from 5.1; 8.47 from 4.6; 11.25 from 5.10,12; 11.52 from 2.2; 12.35 from 2.11; 13.15 from 2.6; 13.34-36 from 2.7-8,3.11,23,4.21,2.5,4.20; 14.13-15 from 3.22,5.14,5.3; 14.21 from 2.5,5.3; 14.23 from 2.24; 15.4 from 2.6; 15.10 from 1.4; 15.13 from 3.16; 15.18 from 3.13; 15.19 from 4.5; 16.13 from 2.20,27; 16.33 from 5.4.

1 PETER

^{vi} Mk 12.10-11 (Mt 21.42) is from 2.6-9; 13.29-33 from 4.7. Jn 1.3 is from 1.23; 10.11 from 2.25 (or Hebrews 13.20); 13.31-32 from 4.11; 20.29 from 1.8,9. Acts 10.34 is from 1.17; 15.9 from 1.22; 5.41 from 4.13,16.

2 PETER

^{vj} ? Acts 1.18*b* (a Hebraism) is from 2.13,15.

PHILIPPIANS

^{vk} Jn 5.18 is from 2.6. Lk 1.6 is from 3.6; 10.20 from 4.3.

REVELATION

^{vl} Lk 10.18 is from 9.1 and 12.8-9; 21.24 from 11.2. Acts 2.20 is from 6.12; 15.28 from 2.24; 15.29 from 2.14; 20.28 from 5.9.

ROMANS

^{vm} Mk 12.17 is from 13.7. Mt 3.9 is from 4.1,11,16; 5.5 from 4.13; 5.12 from 5.2-3; 5.17 from 3.31; 5.20 from 9.31,10.3; 5.29 from 8.13; 5.32 from 7.3; 5.44 from 12.14,20; 7.12 from 13.8,9,10; 7.15 from 16.17,18; 13.35 from 16.25-26. Jn 1.17 is from 6.14; 3.31 from 9.5; 8.32 from 8.2; 8.34 from 6.16; 8.36 from 8.2; 12.38 from 10.16. Lk 6.39 is from 2.19; 20.17-18 from 9.33; 21.24 from 11.25. Acts 2.21 is from 10.12; 10.34 from 2.11.

1 THESSALONIANS

^{vn} Mk 13.8 is from 5.3; 13.26-27 from 4.16-17. Mt 23.31-32 is from 2.15-16; 24.36-44 from 5.2-6. Lk 11.49 is from 2.15; 21.34 from 5.3-8. Acts 1.7 is from 5.1; 2.15 from 5.7.

2 THESSALONIANS

^{vo} Mk 13.7 is from 2.2; 13.6,22 from 2.8-11; 13.14 from 2.4.

1 TIMOTHY

^{vp} For Acts 6.6, 8.22, 10.42, 14.17, 22.3, 28.10, see I Timothy 4.14 and 5.22 and II Timothy 1.6, 2.25, 4.1, I Timothy 6.17, II Timothy 1.3, and I Timothy 5.17.

2 TIMOTHY

^{va} Lk 13.27 is from 2.19. Acts 7.60 is from 4.16; 26.23 from 1.10. For Lk's relationship to the Timothys and Titus see Robert Scott *The Pauline Epistles* 333-52, and note *jk*.

V—SOURCES OF THE EPISTLES

(other than Biblical)

MANY minor derivations, not noted here, will be found indexed in the Introductions to Charles' *Apocrypha and Pseudepigrapha*. See especially those from the *Book of Enoch* given on pp. 180–1 of vol. ii. See also Moffatt *I.L.N.T.* (1918) pp. 25–35, Oesterley *The Books of the Apocrypha*, the Oxford Society of Historical Theology's *The New Testament in the Apostolic Fathers*, and recent editions of single apocrypha. See also pp. 59 of this book.

COLOSSIANS

wa Colossians 3.2 is from the *Testament of Job* 48 : 'She put on another heart, as if she no longer took thought of the things of the earth.'

1 CORINTHIANS

wb 1 Cor. 2.9*ab* is from *Biblical Antiquities* 26.13 : 'That place which eye hath not seen nor ear heard neither hath it come up into the heart of man.' See Thackeray *The Relation of St. Paul to Contemporary Jewish Thought* pp. 240–4.

1 Cor. 5.11 is from *Ahikar* 2.16 (Syr) : 'My son, it is not proper even to eat with a shameless person.'

1 Cor. 9.9 is from *The Letter of Aristeas* 144 : 'You must not fall into the degrading idea that it was for the sake of mice and weasels that Moses drew up the laws. These ordinances were made for the sake of righteousness.'

1 Cor. 10.4*b* is from *Biblical Antiquities* 10.7 : 'a well of water following them.'

1 Cor. 11.23–4 is from the *Gospel acc. to the Hebrews* : 'And he took up the bread and blessed and broke and afterwards gave to James the Just and said to him, My brother, eat thy bread, for the Son of Man is risen from the dead.' Note the order of the actions. 'Tulit panem et benedixit ac fregit et.....dixit.' There is no suggestion of the Communion about this.

1 Cor. 12.12–27 is from the fable of Menenius Lanatus Agrippa, said to have been recited by him in 493 B.C., as recorded by Livy *History of Rome* 2.32 : 'It was resolved therefore that there should be sent as ambassador to the people, Menenius Agrippa, an eloquent man, and one who was a favourite with the people, because he derived his origin from them. He, being admitted into the camp,

is said to have related to them merely the following story in that antiquated and uncouth style: "At a time when all the parts of the human body did not, as now, agree together, but the several members had each its own scheme, its own language, the other parts, indignant that every thing was procured for the belly by their care, labour, and service—that the belly, remaining quiet in the centre, did nothing but enjoy the pleasures afforded it—conspired accordingly, that the hands should not convey food to the mouth, nor the mouth receive when presented, nor the teeth chew it; whilst they wished under the influence of this feeling to subdue the belly by famine, the members themselves and the entire body were reduced to the last degree of emaciation. Thence it became apparent that the service of the belly was by no means a slothful one: that it did not so much receive nourishment as supply it, sending to all parts of the body this blood by which we live and possess vigour, distributed equally to the veins when perfected by the digestion of the food." By comparing in this way how similar the intestine sedition of the body was to the resentment of the people against the senators, he made an impression on the minds of the multitude.'

1 Cor. 15.7 refers to the appearance to James and afterwards to Peter 'and those about him' described in the *Gospel acc. to the Hebrews*.

1 Cor. 15.19 is from *2 Baruch* 21.13: 'For if there were this life only.....nothing could be more bitter than this.'

1 Cor. 15.33 is from Menander *Thais*: 'Evil communications corrupt good manners.'

1 Cor. 15.35 is from *2 Baruch* 49.2: 'How are the dead raised and with what manner of body do they come?'

2 CORINTHIANS

we 2 Cor. 7.10a is from the *Testament of Gad* 5.7: 'For true repentance after a goodly sort.....leadeth the mind to salvation.'

EPHESIANS

wd Ephesians 5.14, according to Epiphanius *Haer.* 42, p. 478, is from the partially lost *Revelation of Elias*, but Thackeray *The Relation of St. Paul to Contemporary Jewish Thought* pp. 247-8, thinks it a fragment of an early Christian hymn.

HEBREWS

we Hebrews 1.3 is from the *Wisdom of Solomon* 7.25-6, which see.

Hebrews 3.1 is from Philo *On Dreams* 1.38: 'The great high-priest of the confession.'

Hebrews 3.3-4 is from *Wisdom of Solomon* 13.3-4. 'Let them know how much better than these is the Master.....let them understand from them how much more powerful is He who formed them.'

Hebrews 3.5 is from Philo *Allegories of the Sacred Laws* 3.81:

'Moses governed the people, being testified to that he was faithful, with his whole house.'

Hebrews 4.12 is from *Wisdom of Solomon* 7.23-4: 'For wisdom penetrates through all spirits.....is more mobile than any motion. Yea, she pervadeth and penetrateth all things by reason of her pureness.'

Hebrews 4.13 is from the *Book of Enoch* 9.5: 'All things are naked and open in thy sight, and thou seest all things and nothing can hide itself from thee.'

Hebrews 7.1-12 is from Philo *Allegories of the Sacred Laws* 3.25: 'God made Melchisedek the king of peace, that is of Salem, for that is the interpretation of this name—his own high-peace.'

Hebrews 9.21 is from Josephus *Antiquities* 3.8.206: 'The same he did to the tabernacles and the vessels thereto belonging (sprinkling them) with the blood of bulls.'

Hebrews 10.3 is from Philo *The Life of Moses* 3.10: 'a reminder of sins.'

Hebrews 11.10 is from the *Book of Enoch* 90.29, where God himself builds the new Jerusalem.

Hebrews 11.37 is a reference to the manner of Isaiah's death in the *Martyrdom of Isaiah*.

Hebrews 11.38 is from 2 *Maccabees* 10.6: 'They were wandering in mountains and in caves after the manner of wild beasts.' See also Oesterley *The Books of the Apocrypha* p. 494, and Moffatt *I.L.N.T.* (1918) p. 32; at least six other borrowings could be cited.

Hebrews 13.5^{de} occurs in this form in Philo *On the Confusion of Tongues* 32: 'I will in no wise fail thee, neither will I in any wise forsake thee.'

See also a dozen other borrowings in Moffatt *I.L.N.T.* (1918) p. 428.

JAMES

^{wf} James 1.5 is from *Sirach* 1.26: 'If thou desire wisdom keep the commandments, and the Lord will give her freely unto thee.'

James 1.12 is from the *Testament of Job* 4: 'But when thou endurest.....I shall restore to thee all that thou hadst.....and thou shalt put on a crown of amarant.'

James 1.13-14 is from *Sirach* 15.11-13: 'Say not, from God is my transgression, for that which He hateth made He not. Say not, it is He that made me to stumble, for there is no need of evil men. Evil and abomination doth the Lord hate, and He doth not let it come nigh to them that fear Him.'

James 1.19 is from *Sirach* 5.11: 'Be swift to hear, but with patience make reply'; and others as listed by Oesterley *The Books of the Apocrypha* p. 348.

James 1.22 is from the saying of Simeon II (ben Gamaliel) as recorded in *Pirke Aboth* 1.15: 'Doctrine is not the chief thing, but labour. Who makes many words must often deceive himself.'

James 1.27 (also 2 Tim 4.17) is from *Ahikar* 2.59 (Syr): 'Visit the poor in his affliction and speak of him in the presence of the ruler, and do one's diligence to save him from the lion.'

James 5.4 is from *Testament of Job* 12: 'Never did I defer the wages of the hireling or any other, nor keep back in my house for a single evening his hire that was due him.'

James 5.12 may be from the *Gospel acc. to the Hebrews* (see p. 70).

1 JOHN

wg 1 Jn 2.15 is from the *Book of Enoch* 108.8: 'loved.....nor any of the good things which are in the world.'

3 JOHN

wh 3 Jn 12 is from Papias, as quoted by Eusebius *H.E.* 3.39.3: 'derived from the truth itself.'

JUDE

wi For Jude 9 see Charles: *The Assumption of Moses* 1897 pp. 106-7.

Jude 14-15 is from the *Book of Enoch* 1.9: 'And behold he cometh with ten thousands to his holy ones, to execute judgment upon all and to destroy all the ungodly, and to convict all flesh of all the works of their ungodliness, which they have ungodly committed; and of all the hard things which ungodly sinners have spoken against Him.'

For Jude 16 see *The Assumption of Moses* 7.7, 7.9 and 5.5.

1 PETER

wi 1 Peter 1.12*a* is from the *Book of Enoch* 1.2: 'I understood as I saw, but not for this generation, but for a remote one which is to come.'

2 PETER

wlc 2 Peter 1.19 is from *4 Ezra* 12.42: 'For all the prophets thou alone art left to us.....as a lamp in a dark place.'

2 Peter 2.3 is from *The Assumption of Moses* 8.6: 'Devourers of the goods of the poor, saying that they do so on the ground of justice.'

2 Peter 2.13 is from *The Assumption of Moses* 7.4: 'Lovers of banquets at every hour of the day.'

2 Peter 2.22 is a reference to the pig that went to the bath in *Ahikar* 8.18 (Syr): 'My son, thou hast behaved like the swine that went to the bath with people of quality, and when he came out saw a stinking drain and went and rolled himself in it.'

2 Peter 3.8 is from the *Book of Jubilees* 4.30: 'One thousand years are as one day in the testimony of the heavens.'

2 Peter 3.8, 10-11, 14 are from the early Buddhist *Nidanakatha*: 'Friends, one hundred thousands years from now there will be a

new dispensation: this system of worlds will be destroyed; even the mighty ocean will dry up; this great earth will be burst up and destroyed; and the whole world, up to the realms of the immaterial angels, will pass away. Therefore, O friends, do mercy, live in kindness and sympathy and peace.'

2 Peter has much from Josephus (see Moffatt *I.L.N.T.* [1918] p. 28).

PHILIPPIANS

^{vi} Philippians 2.5-8 is from Poimandres 15, where, speaking of the original being in heaven, he says: 'Being immortal and having the power of all men, He suffers the conditions of a mortal, having submitted to the appointed decree. Being in accord with the harmony above, He became a servant.'

REVELATION

^{vm} Revelation 2.10 is from the *Testament of Job* 4.5, where, to the angels' promise of a crown for his endurance, Job replies: 'I shall endure until death all that will come upon me and I shall not shrink back.'

Revelation 4.6 is from *2 Baruch* 1.11: 'The living creatures that are beneath the throne.'

Revelation 9.1 is from the *Book of Enoch* 86.1: 'And I saw..... and behold a star fell from heaven.'

Revelation 9.20 is from the *Book of Enoch* 99.7: 'who worship stones and grave images of gold and silver and wood and stone and clay, and those who worship unpure spirits and demons.'

Revelation 14.20c is from the *Book of Enoch* 20.3: 'The horse shall walk up to the breast in the blood of sinners.'

Revelation 20.13 is from the *Book of Enoch* 51.1: 'In those days shall the earth also give back that which has been entrusted to it, and Sheol also shall give back that which it has received, and Hell shall give back what it owes.'

Revelation 21.1 is from *Biblical Antiquities* 3.10: 'And there shall be another heaven and another earth.'

Revelation 21.23 is from *Biblical Antiquities* 26.13: 'And the just shall have no need of the light of the sun nor of the shining of the moon, for the light of the precious stones shall be their light.'

ROMANS

^{wn} Romans 1.32cd is from the *Testament of Asher* 6.2: 'For they both do the evil thing and have pleasure in them that do it.'

Romans 11.33 is from *Sirach* 16.20: 'And as for my ways, who will mark them?'

Romans 12.3, 16 are from *Sirach* 3.21-23: 'Seek not to understand what is too wonderful for thee,' etc.

Romans 12.15 is from *Sirach* 7.34: 'Withdraw not thyself from them that weep, mourn with them that mourn.'

Romans 12.21 is from the *Testament of Benjamin* 4.3: 'By doing good he overcame evil.'

Romans 14.22 is from *Sirach* 14.2: 'Blessed is the man whose soul doth not reproach him.'

1 THESSALONIANS

wo 1 Thess. 2.16c is from the *Testament of Levi* 6.11: 'But the wrath of the Lord came upon them to the uttermost.'

1 Thess. 4.15 is from *4 Ezra* 5.42: 'Just as there is no retardation of them that are last, even so there is hastening of those that are first.'

1 Thess. 5.3 is from the *Book of Enoch* 62.4: 'Then shall pain come upon them as a woman in travail' (referring to the sudden appearing of the Messiah).

1 TIMOTHY

wp 1 Timothy 1.13 is from the *Testament of Judah* 19: 'But the God of my fathers had mercy on me, because I did it in ignorance.'

1 Timothy 6.17 is from the *Testament of Job* 37, where Job confesses his hope is not in riches but 'in the living God.'

1 Timothy 6.20: the word 'antitheses' in the Greek is from the title of Marcion's book; the phrase 'knowledge falsely so called' is from Hegesippus (quoted by Eusebius *H.E.* 3.22).

2 TIMOTHY

wa 2 Timothy 3.8 (acc. to Origen in *Matth.* ser. 117) alludes to an apocryphal book entitled the *Book of Jannes and Mambres*.

2 Timothy 4.17d is from *Ahikar* 2.59 (Syr), the same verse as the source of James 1.27, which see.

TITUS

wr Titus 1.12 is from Epimenides, said to be from the same page as Acts 17.23, which see, under note *jk*.

VIA—SEQUENCE AND DATES OF THE GOSPELS AND EPISTLES

of their Sources, and of Contemporaneous Writings and Events

(See pp. 60-62. For support of this sequence, see second part of this Section. This list does not include books of the Old Testament.)

- Ahikar (before 500 B.C.)
- Epimenides (600-500 B.C.)
- Pseudo-Diogenes (pre-Christian)
- Nidanakatha (Buddhist, 3rd or 4th century B.C.)
- Menander (*ca.* 300 B.C.)
- Aratus (276 B.C.)
- Tobit (190-175 B.C.)
- Sirach (180 B.C.)
- Book of Enoch (170-64 B.C.)
- Testaments of the Twelve Patriarchs (137-107 B.C.)
- Letter of Aristeas (130-70 B.C.)
- Destruction by John Hyrcanus I of Samaritan Temple on Mt. Gerizim (120 B.C.)
- Book of Jubilees (109-105 B.C.)
- 2 Maccabees (50-1 B.C.)
- Wisdom of Solomon (50 B.C.-10 A.D.)
- Poimandres (pre-Christian)
- Testament of Job (pre-Christian)
- Livy: History of Rome (27 B.C.-14 A.D.)
- Secrets of Enoch (30 B.C.-70 A.D.)
- Philo (20 B.C.-50 A.D.)
- Assumption of Moses (4-30 A.D.)
- Asvaghosa: Sermons (*ca.* 60 A.D.)
- Simeon II (ben Gamaliel I) (*ca.* 50-70 A.D.)
- 2 Baruch (50-70 A.D.)
- Talmud and Midrash (pre-Christian and to 150 A.D.)
- Fall of Jerusalem (70 A.D.)
- Josephus: The Jewish War 75-9 A.D.)
- 4 Ezra (chs. 13 *ca.* 68 A.D., chs. 3-12, 14 *ca.* 96-100 A.D.)
- Biblical Antiquities (*ca.* 75 A.D.)
- Martyrdom of Isaiah (80-100 A.D.)
- Gospel acc. to the Hebrews (80-90 A.D.)**
- Protevangel of James (*ca.* 90 A.D.)
- Didache, Part I (90 A.D.)

274 SEQUENCE AND DATES OF GOSPELS AND EPISTLES

Galatians

Romans

1 Corinthians

2 Corinthians

1 Thessalonians

2 Thessalonians

Colossians

Ephesians

James

1 Peter

Revelation

(The early Epistles were written in this order
between 80 and 105 A.D.)

Josephus : Antiquities (*ca.* 101 A.D.)

Mark

Josephus : Autobiography (*ca.* 105 A.D.)

Clement of Rome : Epistle to the Corinthians
(105-10 A.D.)

Philippians

Philemon

Hebrews

Ascension of Isaiah (see p. 276)

Suetonius : Life of Augustus (98-120 A.D.)

Pliny : Letters 98, 99 (*ca.* 112 A.D.)

Ignatius : Epistles (110-5 A.D.)

Polycarp : Epistle to the Philippians (*ca.* 116 A.D.)

Matthew

4 Ezra, chs. 1, 2, 15, 16 (*ca.* 120 A.D.)

1 John

Papias : Exposition (*ca.* 130 A.D.)

Rebuilding of the Temple (132 A.D.)

Epistle of Barnabas (132 A.D.)

Rabbi Akiba on Bar-Kokba (*ca.* 132 A.D.)

Didache, Part II

Inscription on Temple of Asclepius, Rome (*ca.*
138 A.D.)

John

2 John

3 John

Book of Jannes and Mambres

Marcion : Antitheses (*ca.* 143 A.D.)

2 Timothy

Luke

Shepherd of Hermas (*ca.* 148 A.D.)

Marcion : Mutilated ed. of Luke (*ca.* 150 A.D.)

Mark 16.9-20

Hegesippus : Commentaries (150-80 A.D.)

Justin Martyr : 1 Apology (154 A.D.)

Martyrdom of Polycarp (155-6 A.D.)

SEQUENCE AND DATES OF GOSPELS AND EPISTLES 275

Justin Martyr : 2 Apology (158 A.D.)
Justin Martyr : Dialogue with Trypho (*ca.* 160 A.D.)

1 Timothy
Titus
Jude
2 Peter
Acts

Tatian (*ca.* 170 A.D.)
2 Clement
Epistle of Lyons and Vienne Churches (177-80 A.D.)
Irenaeus (*ca.* 180 A.D.)
Muratorian Canon (*ca.* 200 A.D.)

VIB—SUPPORT LIST OF SEQUENCE AND DATES

ACTS

- is later than Aratus (see notes *ib, ic, id*)
Assumption of Moses (see notes *ig, ih*)
Biblical Antiquities (see note *in*)
Clement (see notes *iq, ir*)
Didache¹ (see note *ja*)
Book of Enoch (see note *ig*)
Secrets of Enoch (see note *jj*)
Ephesians (see note *vd*)
Epimenides (see note *jk*)
Galatians (see note *ve*)
Gospel acc. to the Hebrews (see notes *kb, kc, kd*)
Hebrews (see note *vf*)
Hegesippus (see note *kf*)
John : 21.11 is from 21.18
Josephus (see notes *kn, kr, ks, lc to lj, lo to lq*)
Papias (see note *ma*)
1 Peter (see note *vi*)
2 Peter (see note *vj*)
Polycarp (see notes *mj to mm*)
Revelation (see note *vl*)
Romans (see note *vm*)
1 Thessalonians (see note *vn*)
Testament of the Twelve Patriarchs (see notes *no to nq*)
1 Timothy (see note *vp*)
2 Timothy (see note *vq*)

ASCENSION OF ISAIAH

(for the dates of the parts of the Ascension of Isaiah, see Charles ed. [1900] p. xlv)

is later than Martyrdom of Isaiah, Testament of Hezekiah, and Vision of Isaiah—it incorporates them. The date of the Martyrdom of Isaiah is 80–100 A.D. The Vision of Isaiah (=Ascension of Isaiah vi–xi) is later than Ignatius' Epistle to the Ephesians, since 11.16 is from 19.1; and later than the Protevangel of James, since 11.3—'And he came into his lot'—refers to Protevangel 9.4: 'And the priest said to Joseph, Thou hast been chosen by lot to take into thy keeping the Virgin of the Lord.'

BARNABAS

(16.4: 'So the rebuilding of the Temple is now going on.' This was under the false Messiah Bar-Kokba 132 A.D.)

is later than Colossians: 6.12-13 is from 3.9-10; 12.7 from 1.16-17.

1 Corinthians: 4.11 is from 3.1,16,18 *ff*.

2 Corinthians: 4.11 is from 5.10.

Book of Enoch: 4.3 refers to Enoch. 16.4 is from 89.56.

Ephesians: 3.6 is from 1.4-6; 6.11-15 from 2.10,21-22; 3.17, 4.22-24 (see the *NT in the Apostolic Fathers* pp. 4-6).

Hebrews: 4.9-10,13 is from 4.1, 10.24-25; 5.1 from 12.24,13.12; 5.5*ff* (14.4,16.9) from 1.2*ff*,2.9*ff* (12.2, 13.12); 6.17-19 (14.5) from 2.5-9; 6.19 from 6.1; 8.1*ff* (14.4-6) from 9.13*ff*; 3.5-6.

Mark: 5.9 is from 2.16-17; 5.12 from 14.27; 6.6 from 15.24; 7.9 from 15.17,14.61-2; 12.10 from 12.35-7.

Matthew: 5.11 is from 23.34-35; 5.12 from 26.31; 12.10 from 22.43-44 (in use and sense of Psalm 110.1).

1 Peter: 5.2 applies Isaiah 53.5 to Jesus as does 2.24; 4.11-12 is from 1.17; 4.11 from 2.5; 5.5-6 from 1.10-11; 5.13 from 2.24; 6.2 from 2.6-8; 21.9 from 5.10.

Romans: 12.7 is from 11.36; 13.2-3 from 9.7-13; 13.7 from 4.3,10-11.

2 BARUCH

(for date of 2 Baruch see R. H. Charles *A. and P.* II p. 472)

BIBLICAL ANTIQUITIES

(for date of Biblical Antiquities see ed. by M. R. James pp. 29-33; also J. Q. R. 1898 p. 327)

is later than 2 Baruch (see M. R. James ed. pp. 46-54)

4 Ezra (see parallels in M. R. James ed. pp. 54-9)

CLEMENT OF ROME

is later than Colossians: 2.4 is from 2.1

refers to and uses 1 Corinthians (see Moffatt *I.L.N.T.* [1918] pp. 114-5). 24.1 is from 15.20,23; 24.4,5 from 15.36-37; 37.5, 38.1 from 12.12,14,21; 47.1 from 1.11-13; 49.5 from 13.4-7.

is later than 2 Corinthians: 5.5-6 is from 11.22,23-27; 36.2 from 3.18.

Ephesians: 36.2 is from 4.18; 46.6 from 4.4-6; 59.3 from 1.18; 64 from 1.3-4.

James: 13.1 is from 1.19-21; 23.3 from 1.6-8; 30.2 from 4.6; 38.2 from 3.13.

Mark (see note *io*)

1 Peter: 49.5 is from 4.8, where Proverbs 10.12 is quoted in a form differing from Hebrew text and LXX alike; 59.2 from 2.9,15. See also Moffatt *I.L.N.T.* (1918) p. 336.

Romans: 32.2 is from 9.45; 33.1 from 6.1; 35.5-6 from 1.29-32; 36.2 from 1.21; 47.7 from 2.24; 50.6-7 from 4.7-9; 61.1 from 13.1.

2 CLEMENT

is later than 1 Corinthians: 7.1 is from 9.24.

Ephesians: 14.2 is from 1.22, 5.23, 1.4.

Hebrews: 1.6 is from 12.1; 11.6 from 10.23; 16.4 from 13.18.

James: 15.1 is from 5.16; 16.4 from 5.20.

Jude: 20.4 is from 6.

Luke: 8.5 is from 16.10; 13.4 from 6.32.

Matthew (it frequently quotes from it).

1 Peter: 14.2 is from 1.20; 16.4 from 4.8.

2 Peter: 16.3 is from 35-7, 10.

COLOSSIANS

is later than Testament of Job (see note *wa*)

1 CORINTHIANS

is later than Letter of Aristeas (see note *wb*)

Biblical Antiquities (see note *wb*)

2 Baruch (see note *wb*)

Gospel acc. to the Hebrews (see note *wb*)

Livy (see note *wb*)

2 CORINTHIANS

is later than Testaments of the Twelve Patriarchs (see note *wc*)

DIDACHE, Part II

is later than 1 Thessalonians: 16.6 is from 4.14-16.

EPHESIANS

is later than Colossians (see parallels in Moffatt *I.L.N.T.* [1918] pp. 375-81, especially 6.21-22 is from 4.7-8)

EPISTLE OF LYONS AND VIENNE (177-80 A.D.)

is later than 2 Peter (it quotes 1.8, 2.2, 1.1)

4 EZRA

(for date of 4 Ezra see Oesterley *The Books of the Apocrypha* pp. 512-7)

HEBREWS

is later than Book of Enoch (see note *we*)

Clement to the Corinthians: 1.3-4 is from 34.2-5 (both refer to or quote from Psalm 104.4); 2.18 and 3.1 from 34.1; 3.2 from 17.5; 3.5 from 43.1; 4.12 from 21.9; 12.1 from 19.2.

1 Corinthians: 2.4 is from 12.11; 2.14 from 15.26; 2.8 from 15.27; 5.12 from 3.2; 5.14 from 2.6.

2 Corinthians: 6.10 is from 8.4; 10.28 from 13.1; 13.18-19 from 1.11-12.

Galatians: 2.2 is from 3.19; 6.6 from 3.1; 12.22 and 13.15 from 4.25*f*.

Josephus' Antiquities (see note *we*)

2 Maccabees (see note *we*)

Martyrdom of Isaiah (see note *we*)

1 Peter: 11.26 is from 4.14; 12.14 from 3.11; 12.17 from 3.9; 12.24 from 1.2; 13.20 from 5.4; 13.21 from 5.10.

Philippians: 1.4 is from 2.9*f*; 13.16 from 4.15, 18; 13.24 from 4.21-22.

Philo (see note *we*)

Romans: 10.30 is from 12.19; 10.38 from 1.17; 11.11, 12, 19 from 4.17-21; 12.14 from 14.19; 13.9 from 14.3*f*; 13.20 from 15.33.

Wisdom of Solomon (see note *we*)

HEGESIPPUS

(book V contains matter dating later than 150 A.D.)

is later than Clement's Epistle to the Romans (mentions it acc. to Eusebius *H.E.* 4.22)

1 Corinthians: quotes 2.9, acc. to Photius *Bibl.* 232.

Gospel acc. to Hebrews (used it acc. to Eusebius *H.E.* 4.32)

SHEPHERD OF HERMAS (*ca.* 148 A.D.)

(Muratorian Canon: 'The Shepherd was written quite recently in our own time in the city of Rome by Hermas, while his brother Pius was sitting on the throne of the church of the city of Rome')

is later than James (see Moffatt *I.L.N.T.* [1918] p. 46)

1 Thessalonians: Vis. III 9.10 is from 5.13.

IGNATIUS (110-5 A.D.)

is later than 1 Corinthians (see *The NT in the Apostolic Fathers* pp. 64-7)

Ephesians: to Ephesians preface is from 1.3-5; 1.1, 10.3 from 5.1; 19.1 from 3.9; to Polycarp 1.2 from 4.2-3; 5.1 from 5.25; 6.2 from 6.13-14; to Smyrnæans 1.1 from 1.23, 2.16.

Gospel acc. to the Hebrews: to Smyrnæans 3.1 is derived from it.

Protevangel of James (see p. 48).

1 Thessalonians: to Ephesians 10.1 is from 5.17; 10.3 from 1.6; to Romans 2.1 from 2.4.

IRENÆUS (182-8 A.D.)

is later than Mk, Mt, Jn, Lk, Acts, Galatians, Ephesians, Colossians, Hebrews, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, because he cites them in *adv. Haer.* See Camerlynck: *Saint Irénée et le Canon du NT.*

JAMES

is later than Ahikar (see note *wf*)

1 Corinthians: 1.26 is from 3.18; 2.5 from 1.27; 3.15 from 2.14.

Ephesians: 1.4-6 is from 4.13-14; 5.13 from 5.19

Galatians: 2.8-12 is from 5.14; 2.10 from 5.3; 4.4-5 from 5.17

(?) Gospel acc. to the Hebrews (see note *wf*)

Romans: 1.2-4 is from 5.3-5; 1.6 from 4.20; 1.22 from 2.13; 2.11 from 2.22-25; 2.21 from 4.1f; 2.24 from 3.28; 4.1 from 7.23; 4.4,7 from 8.7; 4.11 from 2.1.

Sirach (see note *wf*)

Testament of Job (see note *wf*)

Wisdom of Solomon (see note *wf*)

BOOK OF JANNES AND MAMBRES

(both names were known to Numenius, who lived under Antoninus)

JOHN

(further for date of Jn see p. 2, note 2).

is later than Colossians (see note *va*)

1 Corinthians (see note *vb*)

2 Corinthians (see note *vc*)

Pseudo-Diogenes (see note *jb*)

Book of Enoch (see note *jf*)

Secrets of Enoch (see note *ji*)

Ephesians (see note *vd*)

Gospel acc. to the Hebrews (see note *ju, jv*)

Hebrews (see note *vf*)
 Ignatius (see notes *ki*, *kj*)
 Inscription dated later than 138 A.D. (see note *km*)
 James (see note *vg*)
 1 John (see note *vh*)
 Book of Jubilees (see note *lr*)
 Mark (see pp. 24-6)
 Matthew (see pp. 24-6)
 1 Peter (see note *vi*)
 Philippians (see note *vk*)
 Philo (see notes *md* to *mg*)
 Romans (see note *vm*)
 Testament of Job (see notes *ne*, *nf*)
 Testaments of the Twelve Patriarchs (see note *nm*)
 Tobit (see note *nr*)
 Wisdom of Solomon (see note *nt*)

1 JOHN

is later than Book of Enoch (see note *vg*)

3 JOHN

is later than Papias (see note *wh*)

JOSEPHUS

(In his Autobiography [65.359-67] Josephus states that Justus of Tiberias refused to publish the Antiquities while Agrippa was alive. Agrippa died 100 A.D.)

JUDE

is later than Assumption of Moses (see note *wi*)

Barnabas: 3.4 is from 2.10, 4.9.

Book of Enoch (see note *wi*)

Hermas: 8 is from Sim. 5.7.2.

Martyrdom of Polycarp: 2 is from the address.

1 Timothy: 17-18 is from 4.1f.

2 Timothy: 17 is from 3.1f.

JUSTIN MARTYR

The date of the First Apology was about 154 A.D.; of the Second 158 A.D.; of the Dialogue with Trypho about 160 A.D. It will be seen that these dates follow on consistently from John, Luke, and Marcion. The First Apology is later than Luke, since 1.45 refers to Mk 16.15-18, which (16.12-20) is an abbreviation of Lk 24.13-53. See also S. Davidson *I.S.N.T.* 1.397-9. It is also probably later than Marcion's western writings, since 1.26,58 singles out Marcion as the most conspicuous living heretic. The Dialogue with Trypho is later than Luke, since 88 ('He waited thirty years more or less till John appeared') reflects Lk 3.23 ('began to be thirty years of age'), which Lk took from Josephus, see note *lm*.

LUKE

(further for date of Lk see p. 2, note 2)

- is later than
- Abikar (see notes *oj*, *oq*)
 - 2 Baruch (see note *ik*)
 - Biblical Antiquities (see note *im*)
 - 1 Corinthians (see note *vb*)
 - 2 Corinthians (see note *vc*)
 - Book of Enoch (see note *oy*)
 - Ephesians (see note *vd*)
 - Gospel acc. to the Hebrews (see note *jw*, *ka*)
 - Ignatius (see note *kl*)
 - James (see note *vg*)
 - John (see pp. 26–9)
 - Josephus (see notes *kp*, *kq*, *kv* to *lb*, *ll*, *lm*, *ln*)
 - Jubilees (see note *ls*)
 - Mark (see p. 9)
 - Matthew (see pp. 9–17)
 - Papias (see note *lv*, *lw*)
 - Philippians (see note *vk*)
 - Polycarp (see note *mi*)
 - Protevangel of James (see note *mp*)
 - Revelation (see note *vl*)
 - Romans (see note *vm*)
 - Sirach (see notes *ms*, *mt*, *oo*, *op*)
 - 1 Thessalonians (see note *vn*)
 - 2 Timothy (see note *vg*)
 - Tobit (see note *nr*)
 - Wisdom of Solomon (see note *nu*)

MARCION'S EDITION OF LK

is naturally later than Lk (see p. 2, note 2). The NT Canon as laid down by Marcion in his writings is naturally later than all the writings which he names. Those are (Tertullian *adv. Marc.* 4.5): Colossians, Corinthians (2), Galatians, Laodiceans (= Ephesians?), Philemon, Philippians, Romans, Thessalonians. He definitely rejects Revelation. Justin Martyr (154–8) singles out Marcion as the most conspicuous living heretic. The Antitheses of Marcion may easily have been written by 145 A.D.

MARK

(further for date of Mk see p. 2, note 1)

- is later than
- Assumption of Moses (see notes *ie*, *if*)
 - Asvaghosa (see note *ii*)
 - 2 Baruch (see note *ij*)
 - Biblical Antiquities (see note *il*)
 - 1 Corinthians (see note *vb*)
 - (?) Didache¹ (see note *is*)

4 Ezra (see note *jl*)
 Galatians (see note *ve*)
 Gospel acc. to the Hebrews (see notes *jm, jn*)
 Josephus' Antiquities (see notes *kt, ku*)
 Josephus' Jewish War (see note *ko*)
 Martyrdom of Isaiah (see note *lt*)
 1 Peter (see note *vi*)
 Philo (see notes *mb, mc*)
 Romans (see note *vm*)
 1 Thessalonians (see note *vn*)
 2 Thessalonians (see note *vo*)
 Wisdom of Solomon (see note *ns*)

MARK (Conclusion = 16.9-20)

is later than Papias (see note *lu*); later than Lk (16.12-20 abbreviates Lk 24.13-53), but known to Justin Martyr: Apology 1.45 refers to Mk 16.15-18.

MATTHEW

(further for date of Mt see p. 2, note 1)

is later than Ahikar (see notes *ia, oj*)
 (?) Clement (see note *oc*)
 Didache¹ (see notes *it to iw*)
 Book of Enoch (see notes *jd, je*)
 Secrets of Enoch (see note *jh*)
 4 Ezra 4.33 (see note *jl, od, oi*)
 Galatians (see note *ve*)
 Gospel acc. to the Hebrews (see notes *jo to jt, ok*)
 Ignatius (see notes *kg, kh*)
 James (see note *vg*)
 Mark (see p. 9)
 Protevangel of James (see notes *mn, mo*)
 Romans (see note *vm*)
 Sirach (see notes *mq, mr*)
 (?) Suetonius' Augustus (see note *mu*)
 Testaments of the Twelve Patriarchs (see notes *nh to nl, om, on*)
 1 Thessalonians (see note *vn*)
 Tobit (see note *nr*)

MURATORIAN CANON (ca. 200 A.D.)

is later than Mt, Mk, Lk, Jn, Acts, Ephesians, Colossians, Thessalonians, Philemon, Corinthians, Philippians, Galatians, Jude, Romans, Titus, Timothy, which it lists in this order. Mt and Mk are implied only.

PAPIAS

is later than Gospel acc. to the Hebrews: the Pericope Adultera² (acc. to Eusebius *H.E.* 3.39.16) was given by Papias,

and was also found in the Gospel acc. to the Hebrews; it was not originally in Jn (8.1-11).

1 John: Eusebius *H.E.* 3.39.16 states that he quotes from it.

Mark and Matthew (see p. 71)

1 Peter: Eusebius *H.E.* 3.39.16 states that he quotes from it.

Revelation (12.8-9). Papias is quoted by Andreas of Cæsarea in *Apocalypsin* c. 34, serm 12: 'But it so befel that their array came to nought, for the great dragon, the old serpent, who is called Satan and the devil, was cast down, yea, and was cast down to the earth, he and his angels.' Moreover, in the preface to the Apocalypse Andreas of Cæsarea says: 'Papias bears witness to its genuineness.'

1 PETER

is later than Book of Enoch (see note *wj*)

Colossians: 2.1 is from 3.8; 3.1 from 3.18; 3.7 from 3.19; 5.5 from 3.20.

1 Corinthians: 2.2 is from 3.1-2; 5.12 from 15.1.

Ephesians: 1.10-12 is from 3.5,10; 1.13 from 6.14; 1.13-15 from 2.3; 1.18 from 4.17; 1.20 from 4.9; 1.23 from 1.13; 2.1-2 from 4.22-25; 2.4-6 from 2.18-22, 2.13 from 5.21; 2.18 from 6.5; 3.22 from 1.22; 3.15 from 5.21-22; 3.4 from 3.16; 3.7 from 5.25; 3.19 from 4.8-9; 4.2-3 from 2.3f; 4.10 from 3.2.

Galatians: 1.5 is from 3.23; 2.16 from 5.13.

James: 1.3,23 is from 1.18; 1.6-7 from 1.2-3; 2.1f from 1.20f; 2.11 from 4.1; 2.25 from 5.19; 3.15-16 from 3.13; 4.8 from 10.12; 5.4 from 5.20 (special rendering of Proverbs 10.12); 5.5-7k (= Proverbs 3.34) from 4.5-7; 5.6 from 4.10.

Romans: 1.14 is from 12.2; 1.22 from 12.9f; 2.5 from 12.1; 2.10 from 9.25; 2.6-8 from 9.32-33 (both using non-LXX version of Isaiah 28.16); 2.11 from 7.23; 2.13-14 from 13.1-4; 3.9 from 12.17; 4.7-11 from 12.3,6.

2 PETER

is later than Ahikar (see note *wk*)

Assumption of Moses (see note *wk*)

4 Ezra (see note *wk*)

Josephus (see list of parallels Moffatt *I.L.N.T.* [1918] pp. 28-9)

Book of Jubilees (see note *wk*)

Nidanakatha (see note *wk*)

Jude 2.1-3 is from 4; 2.4 from 6; 2.6 from 7; 2.10 from 8; 2.11 from 9; 2.12 from 10; 2.15 from 11; 2.13 from 12; 2.17 from 12-13; 2.18 from 16; 3.2 from 17; 3.3 from 18.

Justin Martyr's Dialogue with Trypho: 2.1 is from 82.

Luke: 1.16 is from 1.2.

was known to Origen (*ca.* 220 A.D.) (Eusebius *H.E.* 6.25)

is later than 1 Peter (see Simcox *Writers of NT*, pp. 63-9)

Philo (see Salmon *I.N.T.* [1894] p. 506)

PHILIPPIANS

is later than Clement: 4.15 is from 47.1-2.

Poimandres (see note *wl*)

POLYCARP

(written during Ignatius' lifetime [*c.* 13])

is later than 1 Corinthians: 5.3 is from 6.9.

Ephesians: 1.3 is from 2.8; 12.1 from 4.26.

Galatians: 3.3 is from 4.26.

Hebrews: 6.3 refers to 12.28; 12.2 is from 6.20, 7.3.

Epistles of Ignatius, because it is a covering letter to them (*c.* 13).

1 Peter: 1.3 is from 1.8; 2.1 from 1.13, 21; 2.2 from 3.9; 5.3 from 2.11; 8.1-2 from 2.21; 10.2 from 2.12.

Philippians: it refers to it in 3.2; also 2.1 is from 2.10; 9.2 from 2.16; 12.3 from 3.18.

Romans: 6.2 is from 14.10, 12; 13.3 is from 1.4.

2 Thessalonians: 11.4 from 3.15.

MARTYRDOM OF POLYCARP (155-6 A.D.)

(for date see Lake *The Apostolic Fathers* II p. 311)

THE PROTEVANGEL OF JAMES

is later than Biblical Antiquities: 11 is from 9.10.

REVELATION

is later than 2 Baruch (see note *wm*)

Biblical Antiquities (see note *wm*)

Book of Enoch (see note *wm*)

Testament of Job (see note *wm*)

ROMANS

is later than Sirach (see note *wn*)

Testaments of the Twelve Patriarchs (see note *wn*)

TATIAN (*ca.* 170 A.D.)

is later than Mk, Mt, Jn, Lk, because it is a harmony of them.

1 THESSALONIANS

is later than Barnabas : 4.9 is from 21.6
 Book of Enoch (see note *wo*)
 4 Ezra (see note *wo*)
 Testaments of the Twelve Patriarchs (see note *wo*)

1 TIMOTHY

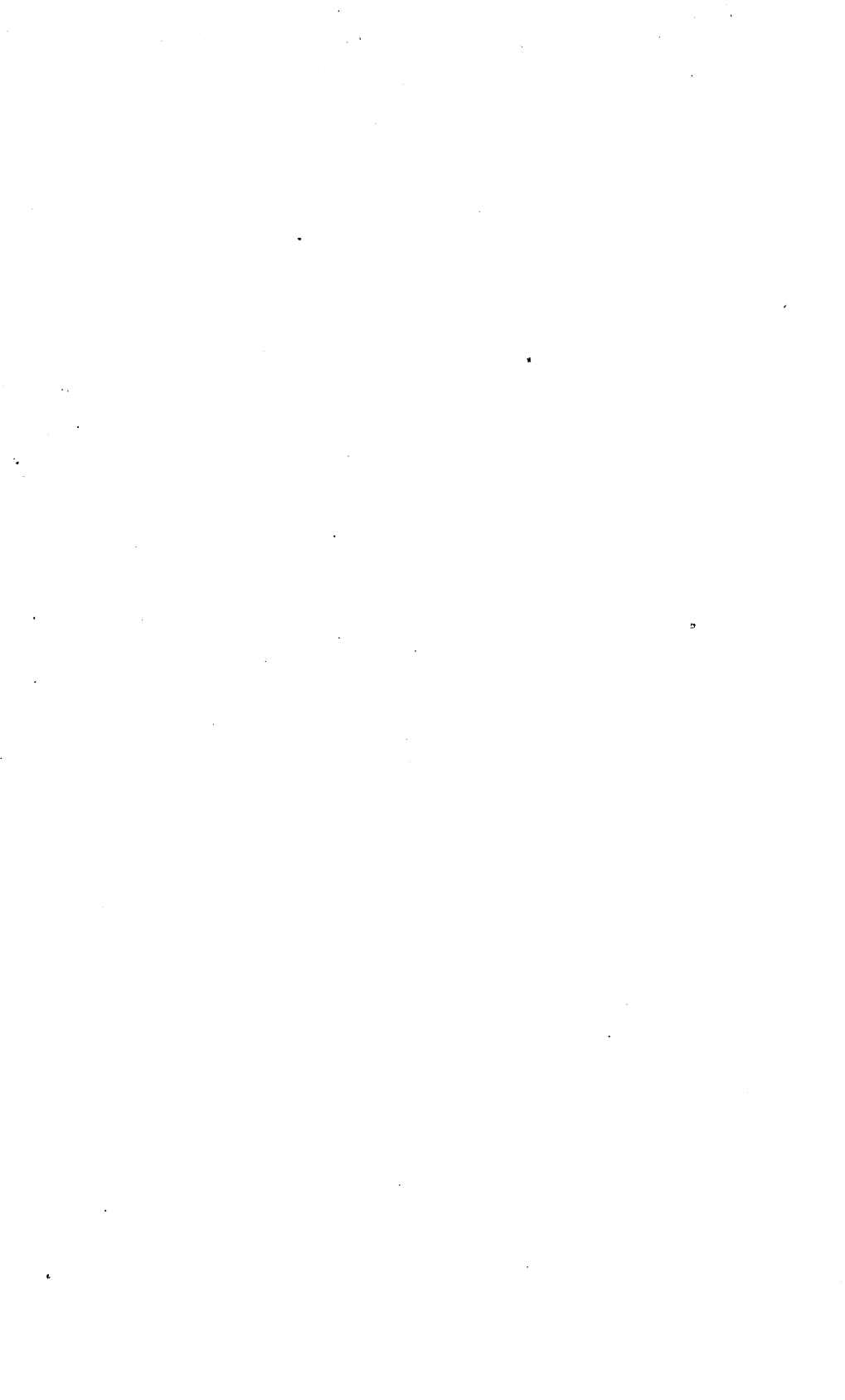
is later than Barnabas : 1.15-16 is from 5.9.
 Clement of Rome (see Moffatt *I.L.N.T.* [1918] p. 418
 and *The NT in the Apostolic Fathers*).
 Hegesippus (see note *wp*)
 Ignatius (see Moffatt *I.L.N.T.* [1918] p. 418 and *The
 NT in the Apostolic Fathers*).
 Luke : 5.5 is from 2.37 ; 5.18 from 10.7 ; 6.17-19 from
 12.20-21 ; 4.8 from 18.30.
 Marcion's Antitheses (see note *wp*)
 Mark : 1.15 is from 2.17 ; 2.6 from 10.45 ; 3.7 from
 4.11 ; 6.9,17 from 4.19.
 1 Peter : 2.9-11 is from 3.1-6 ; 3.16 from 3.18,19.
 Polycarp : 1.1 is from 8.1, 2.1,4.15 from 12.3, 3.5 from
 9.2 ; 3.8 from 5.2 ; 5.5 from 4.3 ; 6.7,10 from 4.1.
 Testament of Job (see note *wp*)
 Testaments of the Twelve Patriarchs (see note *wp*)
 2 Timothy : 1.20 is from 2.17-20 ; 2.7 from 1.11 ; 4.1
 from 3.1f.

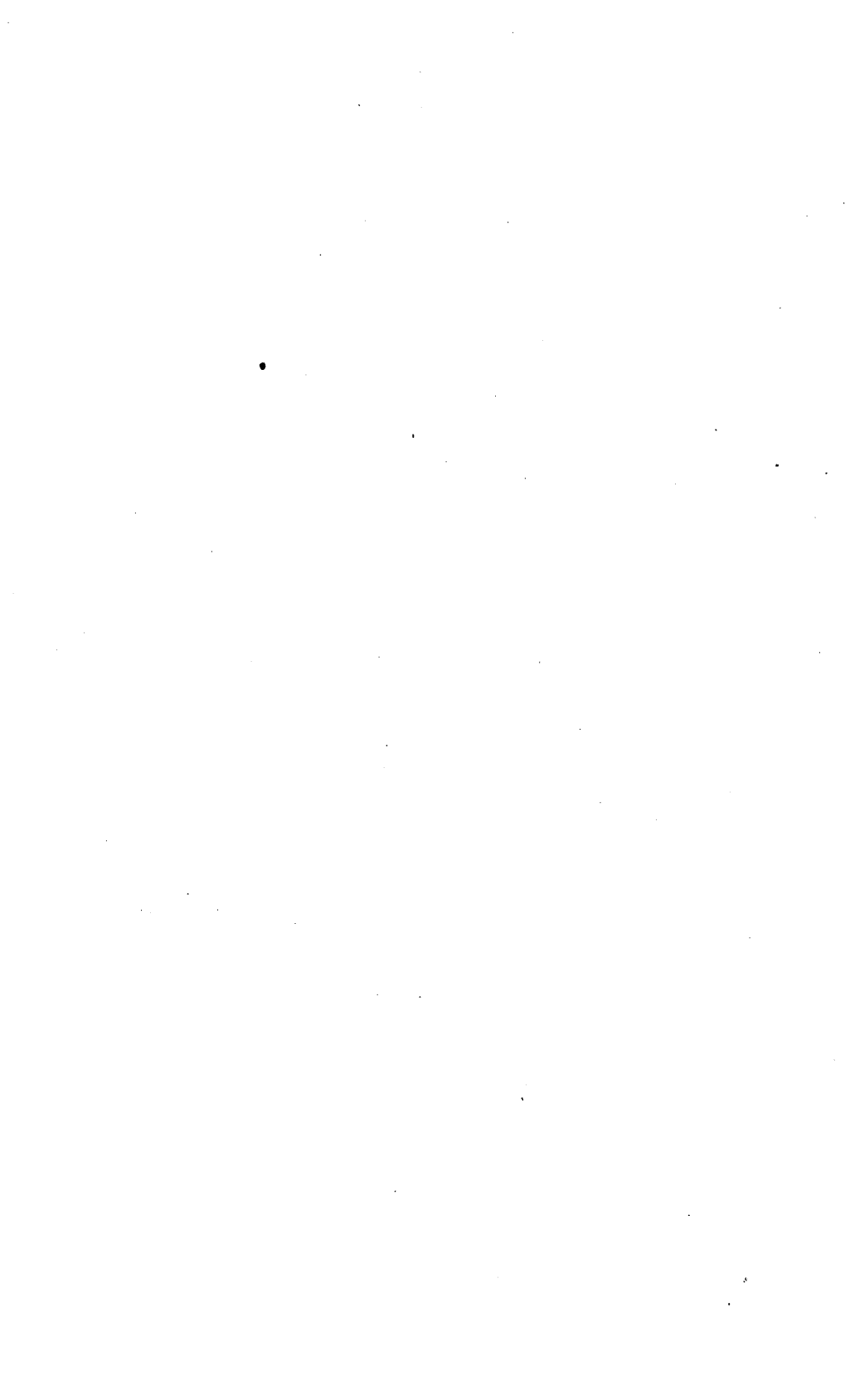
2 TIMOTHY

is later than Abikar (see note *wq*)
 Barnabas : 2.10 is from 5.6.
 Clement of Rome and Ignatius (see Moffatt *I.L.N.T.*
 [1918] p. 418)
 Book of Jannes and Mambres (see note *wq*)
 Polycarp : 1.5 is from 12.1 ; 2.11 from 5.2 ; 2.25 from
 11.4 ; 4.10 from 9.2.

TITUS

is later than Clement of Rome and Ignatius (see Moffatt *I.L.N.T.*
 [1918] p. 418 and *The NT in the Apostolic Fathers*
 pp. 50-51).
 Epimenides (see note *wr*)
 Luke : 1.15 is from 11.41.
 1 Peter 1.5-19 is later than 5.1-4 ; 3.4-7 from 1.3-5.
 1 Timothy : 1.7 is from 3.2 ; 1.14 from 1.4 (2 Tim. 2.23).





VII. SUPPLEMENTARY NOTES

ws Add to note *aa*: If, however, the Massacre of the Innocents and the subsequent Flight into Egypt be unhistorical, as Peake and many others maintain, Jesus was born 7 A. D., if he was born during the census of Quirinius (which was a year late), as Lk 2.2 tries to tell us, as Tatian (2.9-10) distinctly tells us, and as the *Protevangel* (17) at least indicates.

wt Add as a note after *fa*: Mk 2.26: Abiathar should be Ahimelech.

wu Add as a note after *fi*: Mt 7.6, for 'Give not that which is holy to dogs' read 'Give not a gold jewel to dogs' a gold jewel for the ear, head or neck, one of Mt's mistranslations from the Aramaic, where the two words are almost identical in appearance.

wv Add as a note before *fu*: Mt 8.28, for Gergesenes read Gadarenes with Mk 5.1. Gadara is near the sea of Galilee; Gerasa is several days' journey from it.

ww Add as a note after *go*: Lk 1.46. According to the *Protevangel* the Magnificat was spoken by Mary's mother.

wx Add as a note after *gv*: Lk 11.2 should read, with Marcion: 'Father, let thy Holy Spirit come upon us, Hallowed, etc.' The reasoning in Lk 11.5-13 and the instance are then appropriate, leading up to verse 13: 'How much more shall your Heavenly Father give the Holy Spirit to them that ask him!' Marcion, as opposed to Lk, is correct in at least three other points: he reads, also in the Lord's prayer, 'our bread for the morrow' with the *Gospel acc. to the Hebrews*, he presents Jesus at Capernaum before he came to Nazareth; he retains the word 'crumbs' in the parable of Lazarus and Dives (see note *xx*).

wy Add as a note after *ha*: Lk 22.54 (literally): 'And led him and led him into the high priest's house.' Selwyn accounts for this tautology by referring to the Septuagint of Jeremiah 33.23, 'They led him out thence and led him in before the king.'

wz Add as a note after *ij*: Mk 13.17-22 (and Mt 24.6, 7, 27) is from 2 *Baruch* 10.13-4, 27.7, 48.34, 53.9: 'Ye bridegrooms, enter not into your chambers; ye women, pray not that ye may bear children; for the barren shall rejoice, and they that have not sons shall be glad, and they that have sons shall be sorrowful. . . . And the sixth part earthquakes and terrors. . . . There shall be rumours many and messengers not a few, and mighty works shall be shown, and promises made of which some shall be vain and some shall be confirmed. . . . Now that lightning (the Messiah) shone exceedingly, so as to illuminate the whole earth.'

xa Add to note *ir*, after *Epistle to the Corinthians* 47 E. : 'Remember the words of Jesus our Lord, for he said; and. . . .' Lk inverts to 'Lord Jesus.'

xb Note *jk*, lines 15-7, Does it not rather indicate that Lk used the Pauline Epistles more than the others? For this note in general see p. 28.

xc Add as note before *jl*: EURIPIDES — Acts 21.39 is from Euripides, *Ion* 8: 'Athens, not a mean city of the Greeks.'

*x*d Add as a note after *kd*: GREEK PROVERBS (see also note *xw*): Acts 26.14, 'It is hard for thee to kick against the pricks' is an old Greek proverb used by Aeschylus and Pindar (Dr. Gardner in *Cambridge Historical Essays*, p. 411).

*x*e Add as a note before *kn*: JATAKAS: Mt 14.28-31 is from the Buddhist *Jataka* (ed. COWEL) vol. 2, No. 190: 'This was a faithful pious soul, an elect disciple. . . . Our friend's mind being full of delightful thoughts of the Buddha, he walked into the river. His feet did not sink below the water. He got as far as mid-river. . . . but there he noticed the waves. Then his ecstasy failed him and his feet began to sink. . . . ' He finally reached the other shore. In Mt the incident is an addition to Mk; in the *Jataka* it is an integral part of the text.

*x*f Add to note *ko* (p. 241, line 5): Lk indeed uses the phrase 'opened of its own accord' in Acts 12.10.

*x*g Add as a note after *ks*: Acts 18.18. 'having shorn his head. . . . for he had a vow,' is a transposition of *Jewish War* 2.15.313: 'to make vows and to shave the hair of their head.'

*x*h Add to note *kv*, line 4: Lk emphasises for us that he was drawing on this passage by inverting, characteristically, the last phrase and making it, 'Lysanias, the tetrarch of Abilene.'

*x*i Add as a note after *kv*: Lk 13.1-4 draws on *Antiquities* 18.2.45: 'They made a conspiracy and slew him, and that, as some say, at a festival and among their sacrifices.' This murder was among the Parthians, not among the Galileans. Josephus on the next page, 18.3.60, refers to the Siloam aqueduct, which Pilate built with sacred money (to the displeasure of the Jews), and that is why Lk here calls the workmen 'offenders' or more literally 'debtors.'

*x*j Add to note *lf*: The 'worm' and 'gave up the ghost' are from *Antiquities* 17.5.169,178, where the death of Herod the Great is described.

*x*k Add as a note after *lh*: Acts 17.24,25,27 are from *Antiquities* 8.4.107-11: 'heaven. . . . and earth,' 'Thou art very near to them all,' 'The Deity stands in need of nothing.'

*x*l Add as a note after *lj*: Acts 24.27 'Felix was succeeded by Porcius Festus' is a transposition of *Antiquities* 20.8.182: 'When Porcius Festus was succeeded by Felix.' The previous verse of Acts says that Felix expected that Paul would give him money; in the same chapter of *Ant.* 20.8.163 Felix promises to give money, also illicitly, to another.

*x*m Insert in note *ll*, next to last line: not to defile their hands with plunder.

*x*n Insert in note *lo*, line 3: 'A messenger had come to me from Silas. . . . that I make haste thither.'

*x*o Add as a note after *ll*: NIDANAKATHA (3rd or 4th century B. C.): Lk 11.27-8 (an addition to Mk-Mt) is from the early Buddhist *Nidan-anatha*, where a noble virgin greets Buddha: 'Blessed indeed is the mother that owns this Lord so glorious.'

*x*p Add as a note after *mh*: POIMANDRES (pre-Christian): Jn 17.2 is from the *Poimandres* of Hermes Trismegistus (ed. Parthey) 1.32: 'Thou hast given him power over all flesh.'

Jn 3.3 is from *Poimandres* (ed. Parthey) Part 2.1: 'No one can be saved before he is born again.'

xq Change note *mk* to include: Acts 2.24 and 27 are from Polycarp I: 'Our Lord Jesus Christ, who endured to face even death for our sins, whom God raised, having loosed the pangs of Hades.'

xr Add as a note after *mw*: Mt 24, Mk 13 and Lk 21 as Midrash on Daniel, Isaiah and Zechariah, see Selwyn, *Oracles in the N. T.* pp. 325-7. The proof is cumulative.

xs Add as a note after *nd*: Acts 9.36-11.18 is Midrash on Numbers 22. See Krenkel, *Josephus und Lucas*, 194-8. The following are the more important source-phrases in the Septuagint, listed in the order in which Lk appropriated them. v. 16: 'Delay not to come to me' (9.38); v. 27: 'And when the ass saw Balaam, she sat down' (9.40); v. 23: 'Saw the angel of God standing opposite' (10.3); v. 22: 'He had two servants with him' (10.7); v. 20: 'And God came to Balaam by night and said to him, If these men come to call thee, arise and go with them' (10.19-20); v. 21: 'Whereupon Balaam arose in the morning. . . . and went with the princes of Moab' (10.23); v. 28: 'God opened the mouth of the ass and she said' (10.34); v. 20: 'The word that I shall communicate to thee' (11.14).

For the Nativity story as Midrash on Judges 13 and I Samuel 1.3, 13, 18, see Selwyn *First Christian Ideas* pp. 78.80. The Septuagint adds to verse 18 of I Samuel: 'She went into the inn,' which Lk characteristically changed into 'There was no room in the inn.'

xt Add as a note after *nu*: Lk 6.24 is from the *Wisdom of Solomon* 3.18: 'And if they (the rich) die quickly, they shall have no hope, nor in the day of decision shall they have consolation.'

Acts 17.30 is from *Wisdom of Solomon* 11.23-4: 'And thou overlookest the sins of men to the end they may repent.'

xu Add as a note after *og*: Mt 21.28-32 is from *Sirach* 19.21: 'A servant that saith to his lord, I will not do as it pleaseth thee, though he do so afterwards, angereth him that feedeth him.'

xv Add to note *oo*: Also this parable is modelled on *Wisdom of Solomon* 16.26: 'It is not the growth of the earth's fruits that nourisheth a man;' and 15.8: 'When the soul that was lent him shall again be demanded.'

xw Add to note *ox*: 'I have not strength to dig' is a Greek proverbial expression (so Wendland, *Die Urchristlichen literatur formen*, p. 224).

xx Add to note *oz*: The 'crumbs,' 'dogs' and 'fell from the table' come from Mk 7.27-8 and Mt 15.27 (see p. 5). 'In anguish' is from *Wisdom of Solomon* 5.1-2, where the wicked though 'in anguish' possess a continued consciousness after death. They see themselves and the righteous whom they have despised in the light of reality, and learn, with sadness, that the time for repentance is past.

xy Add as a note after *pb*: Jn 13.2,27 may be from I Chron. 21.1.

xz Add as a note after *sc*: JUDGES — for Judges 13.7 as source of Mt 2.23 and Lk 1.35, see p. 63.

ya Add as a note before *sd*: Mk 1.24 is from I Kings 17.18: 'What have I to do with thee, O thou man of God?'

Lk 7.11-7 has I Kings 17.17-24 as a background; see Selwyn, *Oracles in the N. T.* pp. 287-8. Lk 4.34 and Acts 20.9-12 also draw on this passage.

yb Add to note *su*, line 12: 'So he set it before them, and they did eat and left thereof, according to the word of the Lord.'

yc Add as a note after *ui*: Lk 1.46-55 (the Magnificat) is based upon Hannah's song upon the birth of Samuel in I Samuel 2.1-10. The parallels are unmistakable. Lk 2.52 is from I Samuel 2.26: 'And the child Samuel grew and was in favour both with the Lord and men.'

yd Add to note *va*: Lk 4.22 is from Colossians 4.6, 8.15 from 1.10-1.

ye Add to note *vb*: Lk 22.19-20 is from I Cor. 11.24-5; 24.34 is from 15.5; Acts 15.39 is from 13.5.

yf Add to note *vh*: Jn 1.14 is from I John 1.1; 19.35 is from 5.6.

yg Add to note *wb*: I Cor. 11.10: not 'power' on her head, but 'abundance of hair' on her head. That the Greek word means 'abundance of hair' may be seen by turning to the word as found in Callistratus, Descriptions, p. 896. The writer of I Cor. also probably turned there.

yh Add to note *wk*: Dictionary of Christian Biography, under Theophilus of Antioch, says that the proverb in 2 Peter 1.19, 'lamp shining in a damp place', determines date of that epistle.

yi Add to note *wm*: Revelation 12.1, 3 is from the *Iliad* 2.308: 'A great sign appeared: a serpent, blood-red. . .'

Mk 16.1 visit to grave occurs *after* the naming of the women
Lk 24.10 " " " " *before* " " " " " "

APPENDIX B

LUKE'S ORDER-CHANGES IN PHRASES TAKEN FROM MARK

(68 instances)

- Mk 1.32 when sank the sun
Lk 4.40 the sun setting
- Mk 1.34 devils many be cast out
Lk 4.41 came out devils also from many
- Mk 1.41 him he touched
Lk 5.13 he touched him
- Mk 1.42 departed the leprosy
Lk 5.13 the leprosy departed
- Mk 1.44 thyself show
Lk 5.14 show thyself
- Mk 1.45 He began . . . to spread abroad the report
Lk 5.15 The report . . . went abroad concerning him
- Mk 2.16 scribes of the Pharisees
Lk 5.30 Pharisees and their scribes
- Mk 2.19 said Jesus
Lk 5.34 Jesus said
- Mk 2.24 on the Sabbath day that which is not lawful
Lk 6.2 that which is not lawful on the Sabbath day
- Mk 2.26 which it is not lawful . . . and gave also to them
Lk 6.4 and gave also to them . . . which it is not lawful
- Mk 2.28 the Son of man even of the Sabbath
Lk 6.5 of the Sabbath the Son of man
- Mk 3.1 withered hand
Lk 6.6 hand withered
- Mk 3.8 a great multitude, hearing what great things he did, came to him
Lk 6.17 a great number . . . who came to hear him
- Mk 3.16-8 Simon, James, John, Andrew
Lk 6.14 Simon, Andrew, James, John
- Mk 3.28 shall be forgiven unto the sons of men
Lk 12.10 Son of man . . . shall be forgiven
- Mk 3.35 Whosoever shall do the will of God, the same is my brother, etc.
Lk 8.21 My mother and my brethren are these that hear the word
- Mk 5.1 other side of the sea . . . country of the Gadarenes
Lk 8.26 country of the Gadarenes over against Galilee
- Mk 5.4 fetters and chains
Lk 8.29 chains and fetters
- Mk 5.6-7 worshipped him and cried
Lk 8.28 cried out and fell down before him
- Mk 5.8 Come forth, thou unclean spirit
Lk 8.29 the unclean spirit to come forth
- Mk 5.11 upon the mountain a great herd of swine feeding
Lk 8.32 a herd of many swine feeding upon the mountains
- Mk 5.22 one of the rulers of the synagogue, Jairus
Lk 8.41 Jairus a ruler of the synagogue
- Mk 5.30-1 power had gone forth . . . who touched me?
Lk 8.46 some one touched me for power had gone forth
- Mk 5.43 charged them . . . commanded that something be given to eat
Lk 8.55-6 commanded that something be given to eat . . . charged them

Mk 6.2	he began to teach in the synagogue
Lk 4.16	in the synagogue . . . he stood up to read
Mk 6.8	no bread, no wallet
Lk 9.3	nor wallet, nor bread
Mk 6.10	wheresoever ye enter into a house
Lk 9.4	into whatsoever house ye enter
Mk 6.11	shake off the dust
Lk 9.5	the dust shake off
Mk 6.36	country . . . villages
Lk 9.12	villages . . . country
Mk 6.37-8	Shall we go and buy . . . five loaves
Lk 9.13	Five loaves . . . we should go and buy
Mk 6.38	two fishes
Lk 9.13	fishes two
Mk 6.43	twelve basketfuls
Lk 9.17	baskets twelve
Mk 6.44	five thousand men
Lk 9.14	men five thousand
Mk 8.38	shall be ashamed of him
Lk 9.26	of this one shall be ashamed
Mk 9.2	James and John
Lk 9.28	John and James
Mk 9.3	glistering exceeding white
Lk 9.29	white and dazzling
Mk 9.4	Elijah with Moses
Lk 9.30	Moses and Elijah
Mk 9.5	three tabernacles
Lk 9.33	tabernacles three
Mk 9.7	came a voice
Lk 9.35	a voice came
Mk 9.7	hear him
Lk 9.35	him hear
Mk 9.18	it cast out
Lk 9.40	cast it out
Mk 9.42	were hanged a mill-stone
Lk 17.2	a mill-stone were hanged
Mk 9.42	little ones . . . mill-stone
Lk 17.2	mill-stone . . . little ones
Mk 10.19	Do not kill, do not commit adultery
Lk 18.20	Do not commit adultery, do not kill
Mk 11.8	their garments they spread
Lk 19.36	they spread their garments
Mk 12.1	a vineyard a man planted
Lk 20.9	a man planted a vineyard
Mk 12.8	killed him and cast him out
Lk 20.15	cast him out and killed him
Mk 12.12	the parable he spake
Lk 20.19	he spake the parable
Mk 12.13	that him they might catch
Lk 20.20	that they might catch him
Mk 12.17	the things of Caesar render
Lk 20.25	render the things of Caesar
Mk 12.27	He is not the God of the dead
Lk 20.38	the God is not of the dead
Mk 13.8	there shall be earthquakes
Lk 21.11	earthquakes shall be

Mk 13.9	for a testimony unto them
Lk 21.13	unto you for a testimony
Mk 13.12	brother . . . parents
Lk 21.16	parents . . . brethren
Mk 13.22	signs and wonders
Lk 21.11	terrors and great signs
Mk 13.26	great power and glory
Lk 21.27	with power and great glory
Mk 14.1	how him they might kill
Lk 22.2	how they might destroy him
Mk 14.10	that him he might deliver to them
Lk 22.4	how to them he might deliver him
Mk 14.11	how him he might deliver
Lk 22.6	to deliver him
Mk 14.12	sacrificed the passover
Lk 22.7	passover must be sacrificed
Mk 14.12	that thou mayest eat the passover
Lk 22.8	the passover that we may eat
Mk 14.43	Judas . . . multitude
Lk 22.47	multitude . . . Judas
Mk 14.63	what further need have we
Lk 22.71	what further have we need
Mk 14.71	I know not this man
Lk 22.60	Man, I know not
Mk 14.72	thrice me thou shalt deny
Lk 22.61	thou shalt deny me thrice
Mk 15.2	asked Pilate
Lk 23.3	Pilate asked
Mk 16.2	very early on the first day of the week
Lk 24.1	on the first day of the week at early dawn
Mk 16.7	He goeth before you into Galilee . . . as he said unto you
Lk 24.6	He spake unto you when he was yet in Galilee

APPENDIX C

LUKE'S USE OF MATTHEW PROVED BY THIS SAME HABIT OF
ORDER-CHANGES*(23 instances)*

Mt 1.2-16	genealogy from Abraham to Jesus
Lk 3.23-38	genealogy from Jesus to Abraham
Mt 3.5	all the region about Jordan went out unto John
Lk 3.3	John came into all the region round about Jordan
Mt 4.1-11	order of temptations, 1, 2, 3
Lk 4.1-13	“ “ “ “ 1, 3, 2
Mt 4.10	the Lord thou shalt worship
Lk 4.8	thou shalt worship the Lord
Mt 5.1	went up . . . mountain . . . sat down
Lk 6.17	came down . . . stood . . . level place
Mt 6.21	will be the heart
Lk 12.34	the heart will be
Mt 6.32	knoweth the Father
Lk 12.30	the Father knoweth
Mt 7.16-8	order of phrases, 1, 2, 3, 4
Lk 6.43-4	“ “ “ “ 4, 1, 2

Mt 8.5 Lk 7.3	there came unto him a centurion a centurion sent unto him
Mt 8.11-2 Lk 13.28-9	east and west . . . Abraham . . . cast out . . . weeping weeping . . . Abraham . . . thrust out . . . east and west
Mt 8.21-2 Lk 9.59	suffer me first to go . . . follow me follow me . . . suffer me first to go
Mt 12.33 Lk 6.43	tree good . . . fruit good . . . fruit evil not a fine tree . . . evil fruit . . . fine fruit
Mt 12.41-2 Lk 11.31-2	men of Nineveh . . . queen of the south queen of the south . . . men of Nineveh
Mt 12.45 Lk 11.26	seven other spirits other spirits seven
Mt 15.31 Lk 7.22	lame . . . blind blind . . . lame
Mt 17.6 Lk 24.5	they fell on their face and were sore afraid they were affrighted and bowed down their faces to the earth
Mt 18.7 Lk 17.1	woe unto the world . . . occasions of stumbling occasions of stumbling . . . woe unto him
Mt 22.4 Lk 14.17	things are ready: come come for things are ready
Mt 23.26 Lk 11.40	inside . . . outside outside . . . inside
Mt 23.39 Lk 13.35	me ye shall not see ye shall not see me
Mt 23.35 Lk 11.51	between the sanctuary and the altar between the altar and the sanctuary
Mt 24.2 Lk 21.6	see ye not all these things? as for these things which ye behold
Mt 24.28 Lk 17.37	will be gathered together the eagles the eagles will be gathered together

APPENDIX D

LUKE'S USE OF JOHN PROVED BY THIS SAME HABIT OF
ORDER-CHANGES
(4 instances)

Jn 11.1 Lk 10.38-9	Mary and her sister Martha Martha . . . and . . . her sister Mary
Jn 11.49 Lk 3.2	Caiaphas being the high-priest in the high-priesthood of Caiaphas
Jn 13.26-7 Lk 22.3	Judas Iscariot . . . and Satan entered into him And Satan entered into Judas who was called Iscariot
Jn 20.9-10 Lk 24.12	They knew not . . . went away into their own homes He departed to his home, wondering at that which was come to pass

APPENDIX E

LUKE'S USE OF JOSEPHUS PROVED BY THIS SAME HABIT OF
ORDER-CHANGES
(7 instances)

J.WAR 2.15.313 Acts 18.18	to make vows . . . and to shave the hair of his head having shorn his head . . . for he had a vow
J.WAR 6.6.323 Lk 19.43	encompassed on every side and walled around cast up a bank about thee and compass thee round

J.WAR	7.5.112	he could not but pity the destruction of the city
Lk	19.41	he saw the city and wept
ANT.	4.8.326	a cloud stood over him and he disappeared
ACTS	1.9	he was taken up and a cloud received him
ANT.	20.7.138	Ibila . . . the tetrarchy of Lysanias
Lk	3.1	Lysanias, the tetrarch of Abilene
ANT.	20.8.182	When Porcius Festus succeeded Felix
ACTS	4.27	Felix was succeeded by Porcius Festus
AUTO.	19.99	lay it even with the ground . . . make slaves of its inhabitants
Lk	19.44	keep thee in on every side, and shall dash thee to the ground

APPENDIX F

LUKE'S ASSERTION-CHANGES IN PHRASES BORROWED FROM
MARK*(21 instances)*

Mk 1.17	Come ye after me, and I will make you fishers of men
Lk 5.10	Fear not; from henceforth thou shalt catch men
Mk 2.12	We never saw it on this fashion
Lk 5.26	We have seen strange things to-day
Mk 2.18	thy disciples fast not
Lk 5.33	thy disciples eat and drink
Mk 3.24	kingdom cannot stand
Lk 11.17	is brought to desolation
Mk 3.25	house cannot stand
Lk 11.17	house falleth
Mk 3.26	Satan . . . cannot stand
Lk 11.18	how shall his (Satan's) kingdom stand
Mk 3.27	No one can enter into a strong man's house
Lk 11.21	When the strong man guardeth his own court
Mk 4.12	seeing they may see
Lk 8.10	seeing they may not see
Mk 4.13	know ye not the parable
Lk 8.11	the parable is this
Mk 4.21	Is it not to be put on the stand?
Lk 8.16	putteth it on a stand
Mk 5.2	come out of the ship
Lk 8.27	come forth upon the land
Mk 5.15	that was possessed with the devil
Lk 8.35	out of whom the devils were departed
Mk 6.8	save a staff only
Lk 9.3	neither staff
Mk 10.46	went out of Jericho
Lk 18.35	drew nigh unto Jericho
Mk 11.17	Is it not written?
Lk 19.46	It is written?
Mk 12.19	and leave no child
Lk 20.28	and he be childless
Mk 12.26	Have ye not read in the book of Moses?
Lk 20.37	even Moses shewed
Mk 13.17	woe to them that are with child
Lk 23.29	blessed are the barren
Mk 13.17	to them that give suck
Lk 23.29	the breasts that never gave suck

Mk 14.30	before the cock crow twice
Lk 22.34	the cock shall not crow
Mk 15.31	himself he cannot save
Lk 23.35	let him save himself

APPENDIX G

LUKE'S USE OF MATTHEW PROVED BY THIS SAME HABIT OF
ASSERTION-CHANGES*(20 instances)*

Mt 5.18	one tittle shall in no wise pass away
Lk 16.17	than for one tittle of the law to fail
Mt 5.40	let him have thy cloke also
Lk 6.29	withhold not thy coat also
Mt 5.46	do not even the publicans the same?
Lk 6.33	even sinners do the same
Mt 6.23	If the light be darkness
Lk 11.35	look whether the light be not darkness
Mt 6.25	is not the life more . . .
Lk 12.23	the life is more
Mt 6.26	Are not ye of much more value than they?
Lk 12.24	of how much more value are ye than the birds
Mt 7.14	few be they that find it
Lk 13.24	many shall seek to enter in and shall not be able
Mt 7.16	do men gather
Lk 6.44	men do not gather
Mt 7.21	not everyone that saith unto me, Lord, Lord
Lk 6.46	why call ye me, Lord, Lord
Mt 7.21	he that doeth the will of my Father
Lk 6.46	why . . . do ye not the things which I say?
Mt 10.12	as ye enter the house, salute it
Lk 10.4	salute no man on the way
Mt 10.37	loveth father or mother
Lk 14.26	hateth not his own father and mother
Mt 22.24	having no children
Lk 20.28	having a wife
Mt 23.13	neither suffer ye them
Lk 11.52	them ye hinder
Mt 23.27	sepulchres which appear
Lk 11.44	tombs which appear not
Mt 23.31	ye are the sons of them which killed the prophets
Lk 11.47	your fathers killed them (the prophet)
Mt 24.2	see ye not all these things?
Lk 21.6	as for these things which ye behold
Mt 24.19	to them that give suck
Lk 23.29	breasts that never gave suck
Mt 24.29	immediately
Lk 21.9	not immed ately
Mt 25.27	thou oughtest to have put my money to the bankers
Lk 19.23	wherefore gavest thou not my money to the bank

APPENDIX H

LUKE'S USE OF JOHN PROVED BY THIS SAME HABIT OF
ASSERTION-CHANGES*(11 instances)*

Jn 1.19	states that the Jews sent priests and Levites to John, to ask him who he was
Lk 7.19 20	makes John send two of his disciples to Jesus on this same errand
Jn 3.24	John was not yet cast into prison
Lk 3.20	shut up John n prison
Jn 4.51	as he was now going down
Lk 7.6	as he was now not far from the house
Jn 5.23	He that honoureth not the Son honoureth not the Father which sent him
Lk 10.16	He that rejecteth me rejecteth him that sent me
Jn 6.70	Have not I chosen you twelve?
Lk 6.13	he chose twelve
Jn 12.1-11	tells of the raising of Lazarus at Bethany
Lk 24.50-3	makes Jesus rise from there
Jn 13.37	Lord, why cannot I follow thee even now?
Lk 22.33	Lord, with thee I am ready to go
Jn 20.29	blessed are they that have not seen
Lk 10.23	blessed are the eyes which see things that ye see
Jn 21.5	Have ye ought to eat? . . . No
Lk 24.41-2	Have ye ought to eat? . . . And they gave him . . .
Jn 21.6	they were not able to draw it for the multitude of fishes
Lk 5.6	they inclosed a great multitude of fishes
Jn 21.11	the net was not rent
Lk 5.6	their nets were breaking

APPENDIX I

LUKE'S USE OF JOSEPHUS. PROVED BY THIS SAME HABIT OF
ASSERTION-CHANGES*(7 instances)*

ANT. 3.1.22	in him alone was their hope of salvation
ACTS 4.12	in none other is there salvation
ANT. 8.4.107-8	Thou art very near to them all
ACTS 17.27	though he is not far from each one of us
ANT. 8.4.111	The Deity stands in need of nothing
ACTS 17.25	as though he needed anything
ANT. 11.8.334	Alexander in Macedonia sees a person in a dream bidding him to come over into Asia
ACTS 16.9	Paul in Asia sees a person in a dream bidding him cross the straits the opposite way over into Macedonia
ANT. 19.8.345	only as a man (Agrippa I)
ACTS 12.22	not of a man (Agrippa I)
ANT. 19.8.346	Agrippa takes an owl to be a messenger of ill-tiding
ACTS 21.2 ^o	Luke says that an angel of the Lord smote him. The word messenger and angel are the same in the Greek.
AUTO. 17.87-92	A messenger had come to me from Silas . . . that I make haste thither
ACTS 17.15	And received a commandment unto Silas . . . that they should come to him with all speed

IX. CORRIGENDA

(1) p. 76, fourth line, for 18 read 17; line 12, for 'feast in Matthew's house,' read 'meal in Jesus' house'; line 28, for 'Purim 30' read 'Passover 28'; line 30 for 19 read 18; line 33, read 'hears the report of the Twelve' and 'Desert near Bethsaida.' (2) p. 77, line 3, 'Jesus eats in Pharisee's house' should follow 'lawyers'; third line from bottom, delete 'the Great Supper.' (3) p. 78, third and fourth lines from bottom should read, 'washes his hands; the Crown of Thorns; Pilate scourges Jesus and delivers him to be crucified.' (4) p. 111, same correction as 1.2 above. (5) p. 201, omit 'he scourges Jesus' from chapter caption. (6) p. 208, lines third, fourth and fifth from bottom, read: 'There then, because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus. And he rolled,' etc. (7) p. 220, second caption, for 'April' read 'March.' (8) p. 222, line 26, same correction as 1.2 above. (9) p. 224, caption, same corrections as 1.3 and 6 above. (10) On pp. 219, 221, 237-40, 245, 247-8, 250, 254-5, 265, 267, 273 references are made to pages from 1 to 72 of the first edition of this book. These references should be changed to suit pages 1 to 72 of this second edition. (11) p. 234, after 2 Baruch, read 'and note *wz*.' (12) p. 236, after Book of Enoch, read 'and p. 56.' (13) p. 240, after Josephus, read 'pp. 27-33 and notes *xj-xn*.' (14) p. 247, after Sirach, read 'and note *xw*.' (15) p. 248, after Talmud and Midrash, read 'and notes *xr, xs*.' (16) p. 250, after Wisdom of Solomon, read 'and notes *xi, xv, xx*.' (17) p. 260, after Jeremiah, read 'and note *wy*.' (18) p. 261, after I Kings, read 'and note *ya*.' (19) p. 262, after Numbers, read 'and note *xs*.' (20) p. 264, after I Samuel, read 'and note *yc*, and p. 39.' (21) p. 273, after Nidanakatha, add Jatakas and ditto marks. (22) p. 274, after Didache, Part II, add Basilides (ca. 135 A.D.). (23) Note *ft*: after *Gospel acc. to the Hebrews*, read 'and Marcion.' (24) Note *kc*: the references are to Lk 21.38 and 37, not Acts. (25) Note *ul* omit. (26) Note *wr*: read, 'Titus 1.12 is from the *Minos* of Epimenides; see p. 27.'

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